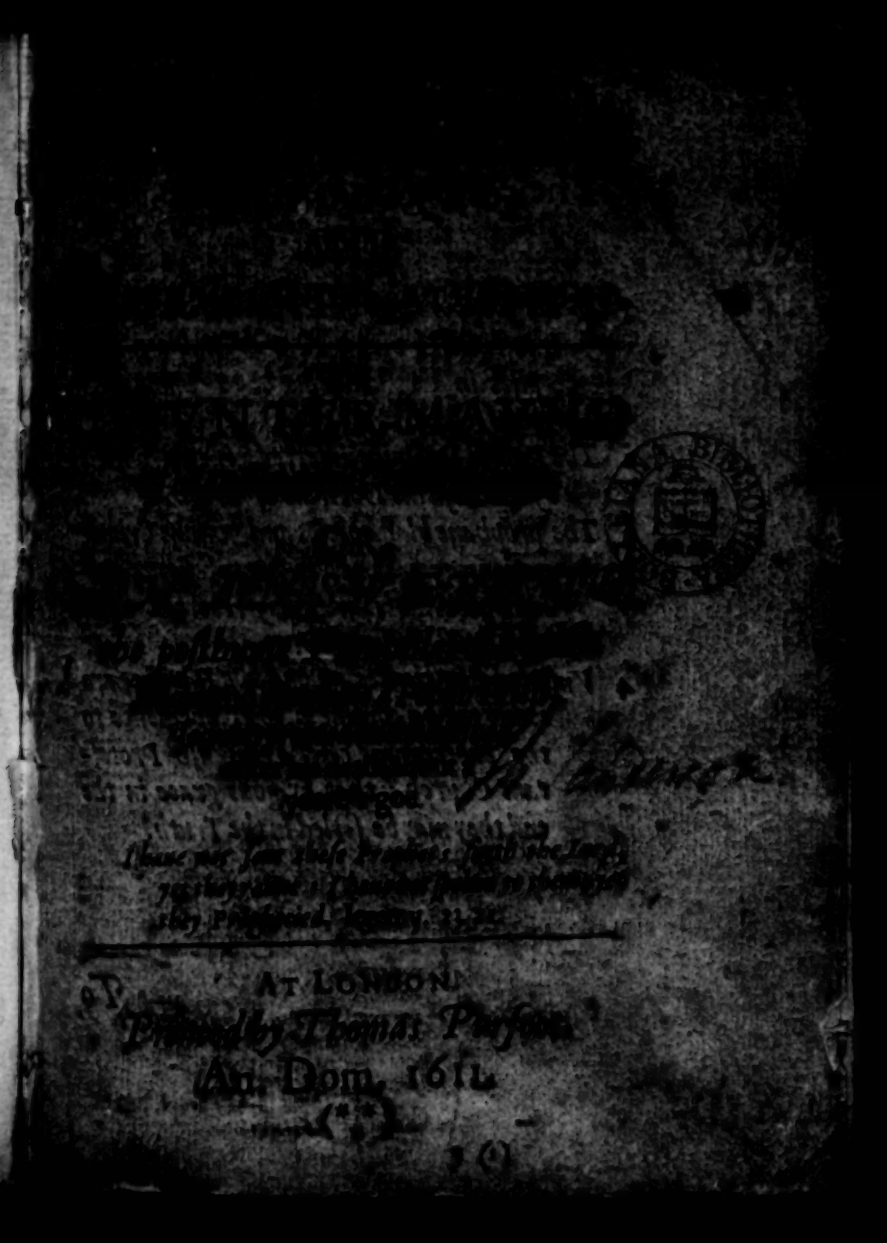


AT LONDON
Printed by Thomas Purfoot.
Ao. Dom. 1611.

Theſe things are performed in this Treatiſe.

1 THe ſcope or drift of the Prieſts Pamphlet is iuſtified. (viz.) That diſſembling Papiſts in England ought to vnmaske themſelues.

2 The Popiſh Doctrine inſerted, is controwled by the Poſitiue Doctrine of Truth.

3 The prophane blaſphemies and vniuſt Criminations againſt the true profeſſours called Proteſtants, are iuſtly retorted vpon the Popiſh Synagogue.

4 Vnſetled Conſciences among the Papiſts, are exhorted to continew their obedience to the proceedings of the Engliſh Proteſtant Church, that by gods grace in the end they may be ſetled in the Truth.

TO

THE MOST REVE-
rend Father in God, the Lord
Arch-biſhop of Canterbury *his Grace, Primate and Metropolitane of all* England ; *and of his Maieſties moſt Honourable priuie Councell ; my very good Lord.*

Moſt Reuerend Father:

THE DEDI-
cation of euery work framed againſt the Common Aduerſa-
ry of our Church and State, ſeemeth vnto me of right, next vnder his Ma-
jeſtie, to belong vnto your Grace, in regard both of your Place, and Perſon. Your Place being as that of *Zadock*, or *Nathan*, to King *Dauid:* your Perſon worthy of all Honour.

Whome God and the King haue ſo greatly honoured with ſuch high and eminent graces and endowments; as which, truly, none, ſaue Hæreticall and Prophane Spirits of enuy and malignitie, can dis-taſt; but which the syncerely-chriſtian ought to proſecute with all Honourable approbation and loyalty. The conſideration whereof, reſpectiuely joyned with ſome other congruent motiues, hath emboldned me, at this time, ſubmisly to entreat your Graces Patronage of this my firſt Onſet, in this Kind, which I haue giuen to the Ieſuiticall Oppoſite. Wherefore in all humilitie preſuming to commend the ſame to your Graces protection, I pray God almighty to aſſiſt and bleſſe your Grace, in all your weighty affaires, with his moſt holy Spirit, and happy ſucces for euer.

Your Graces in all moſt

humble affection,

and duty.

TH. SANDERSON.

To the Reader.



Hriſtian Reader: In this Treatiſe, Truth and zeale of Gods glory which were aymed at, I truſt, will appeare. But I ſhould hardly haue deliuered ſtore of reading, though I had beene furniſhed therewith. For neither doth the quality of the Meſſage controwled, require it: neither is it fitting for him in whoſe name it is anſwered, to make ſhew of it. The Perſon anſwering is our bleſſed Sauiour himſelfe, whoſe word is a proofe inuincible. In whoſe name a popiſh Prieſt hath audaciouſly præſumed to deliuer an Embaſſage which he neuer receaued. The Meſſage it ſelfe is full of rayling, lyes, and blaſphemies, but no learning at all. I cannot find that ſcarcely once he attempteth to prooue any of thoſe idolatrous and Popiſh opinions, which he euery where ſcattereth. As he layeth downe falſe principles of Popiſh doctrine without proofes: ſo it may be found in this Countermand, *that they are croſſed and checked with the Poſitiue Truth, ſupported with ſome chiefe & fundamentall arguments thereof. Of this I thought good to aduertiſe thee, becauſe this Anſwere intendeth onely to diſcouer the præſumption of a falſe Embaſſadour, the impudent calumniations of a notable Rayler, and the erroneous doctrines of a Romiſh*

miſh Prieſt: to the end, to controwle the malapert ſawcines of the Embaſſadour, to retort the iniurious criminations of the Railer, to oppoſe the Truth of God to the Romiſh profeſſion; that wiſedome may be iuſtified of all her children; and they that run well may run ſo ſtill, vntill the light of God do ſhine full in their hearts: and vntill vnremoueable grace bee with all them that loue the Lord Ieſus Chriſt in ſyncerity.

The Preface.

A Short Horſe is ſoone curried; though a ragged Colt is not ſo ſodenlie broken. A pettie pamphlet may be ſodenlie anſwered; though a prophane pedantick *Hæretick* is not ſo readily put to ſilence. But it is nô matter: Dogs will barke; and euill workers will euer be buſie bodies? and the Conciſion will neuer bee of the true circumciſion. *Si pro errore homines & damnabili diſſenſione, & conuicta modis omnibus falſitate tanta præſumunt, &c. quantò magis æquum eſt, & oportet eos qui pacis & vnitatis Chriſtianæ aſſerunt veritatem &c. ſatagere inſtanter atq; impigrè, non ſolum pro eorum munimine qui iam catholici ſunt, verum etiã pro eorum correctione qui nondum ſunt? Nam ſi pertinacia inſuperabiles vires habere conatur, quãtas debet habere conſtantia, quæ in eo bono quod perſeuerantèr & infatigabiliter agit, & Deo placere ſe nouit, & proculdubio non poteſt hominibus prudentibus diſplicere?* It is therefore expedient, and it ſhall not be grieuous, becauſe it is a work of no great labour, as to anſwere words with words againe; *a foole according to his follie, &c:* ſo to teach a yong coltiſh Prieſt, by this Prieſt, to range a-

Aug. ad Feſtũ ep. 197.

bout without an errand; and pretend an Embaſſage without a meſſage. Whoſe ragged *Rhetorick*, & impudẽt boldnes is the more intolerable, becauſe he taketh vpon him the perſon of *Chriſt*, hauing been himſelfe a *Prieſt* & lym of Antichriſt: & hauing crept like a *Locuſt* out of the bottomleſſe pit; he crowneth himſelfe the king of kings and Lord of Lords as comming downe from heauen. Is it any matter to halter the necks and euen to breake the hearts of ſuch Colts? Who dare to entitle their owne beaſtlie and blaſphemous neighings with the name of, *An Embaſſage from the ſonne of God, our Lord and ſauiour Ieſus Chriſt?* But becauſe this Embaſſador is now departed the mortalitie of this life, as it ſeemeth to be inſinuated in the preface, I leaue him to the Iudgement of the Eternall Iudge: whoſe Iudgements are ſometimes manifeſt, ſometimes ſecret, alwaies iuſt. Neuer-theleſſe as one of the *Lords Prophets* and ſervants of Chriſt, in the cauſe and quarrell of my Maiſter though the meaneſt and weakeſt of Ten-thouſand I haue thought good to take in hand from a true and harty zeale that I beare vnto the Church of Chriſt, to examine this Embaſſage. And firſt he might haue gyuen leaue to ſome ſturdier ſteed to haue ruſhed into the battell formoſt, whether his meaning were in ſimple honeſtie to call backe his friends from the Enemies campe; or in ſlye ſubtiltie to ſtirre and raiſe vp an open Rebellion: ſo to muſter all the papiſts in this Kingdome: (Recuſants and *Schiſmaticks* (as himſelfe diuideth them) in one *Armie*. I will not determine

Auguſtinus.

termine his meaning, becauſe I know not his Conſcience, I leaue the purpoſe of his heart to him that is καρδιογνώστης. But (as one ſaith) *Quicquid id eſt, timeo.* I feare whatſoeuer it be. For I am ſure: *Conſilia impiorum ſunt fraudulenta.* The counſels of the vngodly are deceitfull. *An euill Tree cannot bring foorth good fruit*: and a bad man can hardly haue a good meaning: (as the Lord ſaid to the Phariſes): *How can yee ſpeake good things when yee your ſelues are euill?* Wee will not doubt but the Ieſuited Recuſant is in his hart traitourouſly affected: and waiteth onely for an oportunitie to be a Rebell. When time and power ſhould haue offered themſelues we make no queſtion but Captaine *Buckland*, Prieſt, would haue buckled vp himſelfe and his harneſſe to the battell; and ſo will all that are of his minde, to roote out the memoriall of Engliſh Proteſtants, though it be by faggot and fier, or famine, or Sword, or any other violent & forcible meanes. But thanks be to God, we hope, that long deſired black and bloudy day dawneth not yet, howſoeuer their many brauadoes and cracking threats may make perhaps ſome peoples harts, of the weaker ſort amongſt vs, to ſtartle now and then within them. A little puffe of a quick winde will eaſely raiſe a ſmall billow in euery Riuer, yet no danger of a ſtorme at all. And therefore not troubling our ſelues greatly with this pettie Captaines purpoſe: though it were, as it may ſeeme it was, in this Embaſſage, to ſtrike vp an Alarum to an opē Rebellion of the Popiſh faction: but truſting in him that kee-

Virg. Æneid. 2.

Prov. 12.5.

Mat. 7.18.

Mat 12.34.

Pſal 121.4. peth *Iſraell* neither ſlumbring nor ſleeping: wee leaue his imagined deuice and drift vnto himſelfe and his aſſociats, to diſcloze or Clozevp in their owne boſomes at their owne pleaſure. Only this wee aduiſe his (ſo named by him) Schiſmaticks: that becauſe they are Papiſts, they would Correct their opinions, and becauſe no Schiſmaticks in Ioyning with our Church, they would hold on their practiſe: It may in time by Gods grace, and good means, reforme their hypocriſie and diſſimulation wherewith they are charged, whether Iuſtly or vniuſtlye, themſelues can tell beſt, by this Prieſt. Yf they haue a good meaning and are comming onwards to the true Chriſtian faith, they are in a right courſe to Ioyne with vs in our ſeruice and Churches. If they ſtand reſolute as yet in their ſuperſtitious deuotion: Yet God may reueale the better parte vnto them. If they be obſtinate both *Hæreticks* and *Hypocrits*, and corrupt our people with their leven of *Rome*, and Creeping into corners ſeduce the hearts of the ſimple; either let them hearken vnto their owne prieſt; or els, *Vtinam abſcindantur qui perturbant*
Galat. 5.12. *nos.* Would to God they were cut of that trouble vs. And ſo I come to the Embaſſage. Wherein not to trouble our ſelues at all with his method, beeing, as I conceaue it, nothing els but a bundell of goodly argumẽts heaped together to perſwade *Schiſmaticall* diſſembling papiſts to become open and obſtinate Recuſants: (That only concluſion being the drift of his whole meſſage:) Let vs followe

lowe him foote by foote; and as he nūbreth them vp in order, and ſo prawnceth forward in his running vaine and Rhetoricall trappings: ſo let vs obſerue the fowle and daungerous bogs of filthy Romiſh way wherouer he trippeth like a wilde Iriſh: and, as it ſeems, would haue our Proteſtants who may light vppon his booke, to runne and fall, as being vnacquainted with ſuch paths and Paſſages. Wherefore our Cheife purpoſe is onlie to diſcouer thoſe erroneous and Blaſphemous Poſitions and Paradoxes which here and there he hath tumbled into his Treatiſe: whereinto whoſoeuer ſhall follow him of the Proteſtant flocke may plunge themſelues as into popiſh and Impious bogs and gulfes before they be aware. The reſt of his Rhetoricke tending only to the perſwaſion of their Hypocriticall Crew to vnmaſke themſelues and to appeare in outward profeſſion that which they are in inward reſolution. We let Paſſe, as it were, as not offenſiue vnto vs: wiſhing, as well as he, that no one of them would diſſemble with God and the world, but ſhew themſelues in their owne colours that we might know by their pronunciation whether they be *Gileadits* or *Ephraimits*? on our parts, or on our enemies. For if wee ſhall finde them hereafter to be onely *Temporizers*, Cunning *Machiauels*, *vnderminers*, *Vaults-workers*, or the like: becauſe they are in opinion halting *Iſraelites*, halfe-baked *Ephraimits*, luke warme *Laodiceans*, and the like: wee ſhall hold it, I truſt, a moſt iuſt and neceſſarie courſe to cut them of for notorious *Hypocrits* a-

Iudg. 12. 5. 6.

gainſt

gainſt God,& detected Traitors againſt their King and country. Laſtlie,becauſe this falſe Embaſſador hath been ſo bold to deliuer this Meſſage in the name of Chriſt; wee hauing greater reaſon in defence of the verie truth, then he had of his Popiſh cauſe,to craue the aſſiſtance of our bleſſed *Lord* and *Sauiour*: doe moſt humbly intreat his heauenly Maieſtie to Countermaund this Embaſſage as being forged in his name, & to controwle the follies, falſhoods, and blaſphemies thereof, in his owne words: Humbly crauing pardon of his Highnes, & Holines, being moſt vnworthy to ſpeake from ſo great & abſolute a Monarch,though wee ſhall deliuer the meſſage with no ſemblable wiſedome,integritie, and perfection as may beſeeme ſo diuine a Maieſtie. Therefore thus we proceed.

AN EPISTLE TO ALL Schiſmaticks.

TO you, oh you miſerable, who ſtraying from the pathes of peace, runne as confidently forwards in darke and ſlipperie wates, as if yee traced the ſteppes of truth and righteouſneſſe, neither wandred one iot from the high way to ſalvation.

AN ANSWERE TO the Epiſtle;

OR rather to the Title: if it be ſo much. For mee thinkes his tongue cleaueth to the roofe of his mouth. Hath he taken ſo ſoone and ſodainly his hand from the worke? what is the matter? doth griefe thrattle him, & his ſpirit burne within him? either doth his memorie forſake him? or his heart ſmite him? Cannot *Balaam* vtter his parable, becauſe God will not giue him leaue to curſe his people? what motion? what paſsion is this? what Lethargie? what Apoplexie poſſeſſed the braine of this Prieſt, that beginning a ſentence, hee was not able to bring it forth. Belike the Diuell ought him a fowle ſhame, to trip him downe on the threſhold: &

Vox faucibus hæret. Manum de tabula?

cut off both his head and his hands here; for both his wit and his fingers faild him in this entrance. Or was it not the Angell of the Lord of hoasts that stood in *Balaams* way to forbid him? nay, to rebuke and controwle his conscience in this wicked course and Treatise; and yet to suffer him to go on forward withall. Christian Reader, marke I pray you, if this be not very memorable, that this false Embassador is made to speake, and not to speake: to begin, and not to make an end, like a cravin Cocke that begins to crowe, and stops vpon a sodaine.

To you, oh you miserable, &c. What doth hee say to them? Nay: that is abrupted, either by the failing of his memorie, or by the feeling of his conscience: or by both. As he that came vpon the Stage, when he had said (*Vtinam ne in memore*) was able to go no farther: so this praunsing Priest directing an Epistle to all Schismaticks, meaning, his Catholique minded that come to our Churches, beginning at first more like a franticke & furious Herauld, then a sober & prudent Embassador to rayle at them, is choked as it were of himselfe, as chafing and cholerick spirits vse to bee in their ouerhastie fumes, not able to deliuer one perfect Period. But *A Domino factum est istud*, this was the Lords doing, that he became so speechlesse vppon
Iob. 38. 11. a sodaine. He that said to the Sea, *hitherto shalt thou come, and here shall it stay thy proude waues*; gaue a notable forewarning to this blasphemer, hitherto to range, & here to breake off his prowde words: if

he

he had had the grace to take it. But as it is our inbred corruption to like best, and bee most eager of the forbidden fruite: and as the Poet spake of a stomackfull jade,

The more he was held in with Bridle and bit,
The more head-strong & furious he stroue against it.

Vidi ego nuper equum contra sua frena tenacem,
Ore reluctanti fulminis ire modo. Ovid.

And as a strong Current the more it is stopped, the more it rageth till it runne over the banks, like the swelling of *Iordan*: so it is apparant that this naughty nature would not be warned, this vnbrideled *Pegasus* would not bee tamed, this running Rhetorician would not be restrained; but his voluble tongue must needs cast out the wilde fire of blasphemies against CHRIST and his truth: of slaunders against the Gospell, and Professours thereof: and of revilings against his owne Catholique minded, as in the sequele wee shall perceiue.

THE COVNTERMAVND of the counterfait EMBASSAGE.

The falſe Embaſſador.

1.

HEarken yee erring ſoules who will not enter the Arke ordained for the ſafety of my elect: yet hope, &c.

The dangerous eſtate of Schiſmatickes.

Come forth before me and iuſtifie your ſelues if yee can, &c.

To all both Angels and Men, I appeale to Catholickes and Heretickes, &c.

The Lord Chriſt.

HEARKEN YEE FALSE Embaſſadors and meſſengers of the Romane harlot. Yee runne, but I ſend you not: yee ſpeake, but I haue not ſpoken vnto you: your diſſembling Catholiques I doe not iuſtifie, either in their opinions, or in their diſſimulations. Their opinions are hæreticall, their diſſimulation is damnable:

1.

yet their ſuting and ſorting with my Proteſtants in *England* is both juſtifiable in it ſelfe, and acceptable vnto me. Their eſtate therefore is not herein dangerous: never trouble them with ſuch account. But yours, who are Recuſants, is. For in your own words to anſwere you. Ye are *the erring ſoules* who *will not enter the Arke*: nor *refuſe to leaue Sodome*: who *forſake not the Tabernacles of Korah*: who *neglect to flye from Babylon*: yee are the *loſt ſheepe* who have worne out *My marke, and enter an other folde*: yee *runne with the theefe, and partake with iniquity*: yee *broken braunches ignorant of your owne decay*: yee *rent my vnſeamed coate*: yee *teare my bodie*: yee *breake the vnitie of my Church without ſcruple of Schiſme*. Could you poſſibly have deuiſed fitter words wherein to deſcribe your own *Hereticall* and *Schiſmaticall* qualities? Therefore ſtand vp and plead for your ſelues if you bee able before me your Iudge, and *Creator of all*: your wickednesſe ſhall teſtifie vnto your owne faces, and let *all my Creatures* teſtifie againſt you for notorious *Impoſtors; Men* and *Angels; Proteſtants* and *Romaniſts; Chriſtians* and *Infidels;* and *your owne Conſciences, if yee haue any.*

The

The false Embassador. 2.

I Haue tryed you and found you faithlesse, &c. Schisma. *I haue prouided for you a plentifull haruest of glorious and eternall merits, I proffer the purchase of the kingdome of Heauen, but I perceiue, &c. Oh seed of* Samaria, *&c.* ticks no true seruāts of God.

The Lord Christ.

YOu I haue tryed and found, indeed, a faithles and disloyall generation: yee haue set at naught my wisedome and bountie, and contemned the treasures of my kingdome. Oh yee seed of *Samaria*, your idolatrous blindnes and frowardnes, as that of vntamed *Ephraim*, I detest, abhorr, and cannot digest. The purchase of the kingdome of Heaven by my glorious and æternall merits, how soever I seeme to proffer vnto all, yet I haue provided for none but my true beleevers. As for them, who only for the feare of a Temporall losse, will not make publique and open profession of the truth, how can I choose but hate their so dastardlie dissimulation? Yet I am no Coun- 2.

Counsellor, as thou wouldest make me here, Oh thou false tongue, to any vnresolved or vnsetled soules, to turne Traytors to their King and Countrey, to the hazard of their liues and goods.

The false Embassador.

3.

Vngratitude of Schismaticks and their iniurious dealing towards God.

IF any man with-hold your right, an action is readie, he is serued with processe and exclaimed against for vnconscionable dealing, &c.

But where is your owne dutie? the honour of your Maker, the loue of your Redeemer, the awe of your God? where are the fruites which my care haue deserued? Long haue I trauailed in manuring your barren soules: I haue sent my labourers, &c.

The Lord Christ.

3.

TVrne your eyes and looke vppon your selves yee Runnagates, and yee shall see that yee are the men of vnthankefulnes here described. I will and do challenge you in your owne words, that you with-hold your owne soules from me my right and interest

tereſt by Purchaſe of redemption: that you are ſtubborne ſervants and diſobedient Children: that *I haue ſent my labourers* vnto you: who haue *trauailed* much with him: that *I haue by many occaſions ſollicited* you: as by the great proſperitie and long peace of this Land, by miraculous defence of the late Queene, and the preſent King thereof, and ſtrange deliverances of all the ſtates therein, both from forraine invaſions, and domeſticall treaſons; ſecret, and open practiſes: by encreaſing both the multitude and learning of my true Paſtors according to my mind, *as I promiſed of old vnto my Church*, and many other vnſpeakeable bleſſings beſides: yet have you like *barraine ſoules* brought foorth no ſweet and kindly fruites of truth and Godlines, but *vnprofitable* and bitter weeds of Poperie and Impietie. *Stiff and intractable* as yee are; *wicked and perverſe people*: why doe yee wrong *my patience?* and *dailie vexe me* to drawe my people from me? yea thoſe among your ſelves that are comming towards me? *why doe yee your ſelues thus forſake me, and deny me? deſpize and diſobey me? oppugne and aſſault me?*

Recuſant Papiſts many wayes ſollicited to come to the truth of the Ghoſpell profeſſed in England.

Ierem. 3. 15

4. **The false Embassador.**

Schismaticks deny, despise, and impugne God.

YEE *forsake me and deny mee, and say with a bold countenance wherein haue wee forsaken and denied thee? Haue yee not renounced my seruice? cast off my liuerie? departed from my familie? Haue not I ordained Sacraments for your speciall comfort? A Sacrifice, &c.*

The Lord Christ.

4. HEre you lay vpon your friends a threefold accusation in my name: but I haue not accused them of *Deniall, Contempt,* and *Resistance of God* in yeelding *to the Profession of a Protestant.* Your service is not my *seruice,* your Coate my *liuerie,* your Synagogue my *familie,* your pitcht field my *Campe and Colours*; or the Protestants pavilions mine *Aduersaries Tents*: yee are my Aduersaries, and your Tents are the tents of vngodlines, your Campe and Colours are opposite vnto mine. To enter your familie, to weare your liverie, to doe service in your assemblies is to forsake and denie mine. But they doe well that doe the contrarie. Againe, I haue *Commanded* all my professors *to loue mee*

aboue

aboue all, to confeſſe my Name, my faith, and Church, and to ſtriue for the truth even vnto bloud. But your Religion is not the *Truth*, your *Faith*, and *Church*, are none of mine: ſo that they cannot *deſpiſe and diſobaye mee* that depart frō you. For your 5. *Sacraments* added vnto my Baptiſme and holie Supper I never ordained as neceſſarie to Salvation, or ſignificant ſymboles of my death & Paſſion. Your infernall Sacrifice of the *Maſſe*, as not onlie an idle and odious repeticion of my pretious death: But a moſt impious and blaſphemous derogation from the All-ſufficient and eternall merite thereof, I hate and abhorr as an *Antichriſtian Idoll*. They haue doon well that haue with-drawen themſelues from it, and entred into the Congregations of my faithfull Proteſtants; deſpizing and refraining your tedious Multiplicitie of *Ceremonies*, & altogether ridiculouſlie both *Superſtitious* and *Profane obſeruances*: for herein they haue honoured and obayed me. Laſtlie then; let other Romanized Engliſh bee *diſcomforted*: let their courage faile: and the *number decreaſe* on your part: let the falſe-Catholicke cauſe be *weakened*: and the enemie thereof

5. Sacramēts thrust in by papists, which Christ never ordained, see Sect. 13.

He. 10. 10. &c.

be *fortified* : they doe well who are a meanes of this; and please mee best of all that come from among you : so farr it is that they *oppugne* and *assault* me.

5. Schismatickes wilfully deceaue them selues.

The false Embassador.

YOu *flatter your selues, notwithstanding all these iniuries soothing your consciences, &c.*

The Lord Christ.

5. NAy : never perswade them vnto that. For having builded vpon a *false* foundation, how can you choose but inferr a false and presumptuous conclusion? Your * Sect. 1. foundation was: that they are * *erring Soules*, departing from my Church : joyning with * Sect. 4. *Heretickes* : * *denying*, *despizing*, and *oppugning mee* : which they will never graunt you: which I will never yeeld you : yet thereof you would haue them to be perswaded. And to that end forsooth would rouze vp their *Consciences*, and *sound* the bottome of their *hearts* to search and see their *dissimulation*. That they are *Romanists* in heart and dissemble their faith; I cannot approue it: that they vnite

vnite themſelues vnto the Proteſtants; I will not blame it: that they doe ſo onlie in a colour to ſaue their Lands and goods; I doe not juſtifie it: that they therfore muſt be concluded for *deniers, deſpizers,* & *oppugners* of *me,* and my faith of truth, in converſing with the Proteſtants, and comming to their *Seruice,* and Churches; how ſhould I jnferr it? yet you take vppon you to prooue it.

The Popiſh Prieſt taketh vpon him to judge his brethren, contrary to the commandement of Chriſt. Mat 7. 1.

The falſe Embaſſador. 6.

DOe yee not as Peter *denie your ſelues to bee of my Company, &c.*

Not contented with eſchewing the exerciſe of the Catholicke faith, and participation with the faithfull in profeſſion of conſcience, yee make no Scruple to frequent the rites of a falſe beleefe, &c.

By Peters denyall is prooued that Schiſmaticks deny Chriſt.

The Lord Chriſt. 6.

NO ſir: they doe not. For yee Recuſant Papiſts are none *of my companie, my followers, my inheritance, my flocke, the houſehold of faith, my Children,* and the like: (as you ſtile your ſelues.) To denie your companie, your Religion, and falſe Catholicke Church;

Doubtfull Catholicks may come to Proteſtant Churches to enformie theſelues, Recuſant Papiſts perſeuere in erroneous Contumacie.

Church; is not to renounce mee their *God, Redeemer*, and Saviour; and to *denie my holie Name, and Maiestie*. Therefore let this whole comparison betwixt *Peters* deniall of me, and theirs (as yee suppose;) goe for naught and cancelled. Onlie I would haue you remember; that your holie Father, the presumed Successor of this Apostle, and all his followers haue learned well his Apostasie; but cannot find the waie to returne, repent, goe out with him, & weepe bitterlie. My blessed * Apostle, had hee not slipped from mee in the high Priests Hall, * his continuance in the profession of my name had beene true Christian constancie. But your perseverance in your erroneous, hereticall, and idolatrous course, can be no lesse thē profane contumacie, and wicked desperation. Happie then are they who *eschew* the *exercise of* your *Catholicke* faith, and *participation* in *profession of Conscience* with such *mis-beleeuers* as *yee are*: Happie who frequent the Rites of *my true friends the Protestants*, and partake with them in the sacred profession of their Religion. Be it known vnto you, and to all men, They onlie are accepted of me for true Catholicks, and

The Pope is onlie the presumed successor of Peter.

*Mat. 16. 17.

*Mat. 26. 58.

Protestants onlie are true Catholicks.

and remaine firmelie vnited to the Church my Spouse: and all the rest whatsoever they professe commit the Acts of heresie; Nay, are absolutelie either mis-beleevers, or vnbeleevers: *Hereticks* of Christendome, or *Panim* Infidels.

The false Embassador. 7.

DAre yee then saye that Catholicke Recusants are not my proper flocke? &c.

Schismaticks are not of the Catholike Church.

The Lord Christ. 7.

NAy: dare yee saie they are? I say, they are the heard of Antichrist, the wilie * Foxes, & the wild Bores that destroye my vine: yea, the * ravening Wolues that prey vpon the soules of men. If your conceaved Schismaticks be not of their *band*, nor *members*, of their *Church* and brother-hoode, it is the better for them. For no *companie* is, or *can be mine*, which *imbraceth* their erroneous and false Catholicke *Faith*; which pursueth their traiterous, murderous, and vnnaturall course of life.

Recusant Papists Foxes & Wolues.
* Canti 2. 15.
* Matt 7. 15.

The

8. **The false Embassador.**

The assured ground where vpō Recusants stand.

RECusants to stand vppon an assured ground none can iustly denie, or with reason call their saluation in question, who cleaue stedfastlie to their fore-fathers Faith, &c.

First christened Aunceſtors, &c.

The Lord Christ.

8. NO can indeed? Ah yee spirits of presumption: stand they vpon the *assured ground* of my Apostles doctrine in my word? No: they are weakelie builded vpon the sand of humane traditions. Therefore I, even I, doe *call their saluation in question.* They *cleaue* not *stedfastlie*, but stubbornlie, to the superstitious Novelties of their late *fore-fathers faith*, who haue departed from the rule of my Religion, whereinto their *first christened Ancestors were conuerted* by mine Apostles and their Coadjutors: *And wherein all their godly Predecessors both vertuously liued, and happilie died*, before the patcheries of your Poperie came in. They haue a shadow and shew of some late præcedent generations: but the soundnes of Antiquitie from

Popish foundations, traditions, and shew of Antiquitie.

from the purer times and truly Apoſtolicall, who ſo ever ſifteth their Moderne faith ſhal find they haue not, for all their great cracks and brags. And ſo *Tertullian* the anciẽt ſpake well in that: *Dominicum & verum, quod prius traditum: extraneum & falſum, quod poſterius immiſſum.* The truth of the Lord was firſt deliuered to the Saints: but forraine falſhood crept in afterwards. *Tertullianus de præſcript. aduerſus hæreſes.* See Iude. Verſ. 3.

The falſe Embaſſador. 9.

THeſe are they which nouriſh the ſparkes of that fire which I came downe to kindle on earth, &c. Recuſants highly to be commẽded for their zeale.

The Lord Chriſt. 9.

THey are *not* praiſe-*worthie* that praiſe themſelues, but they whome I the Lord doe praiſe. Now, I doe not allow your proude vaunting of your ſelues: I know your workes, and your waies, that they are full of wickednes and hypocriſie. Are you the men that *nouriſh* the *fire* which I came 2. Cor. 10. 18.

Luc.12.49. downe to cause to burne *on Earth*? No: no;
Luc.9.55. *yee know not of what spirit you are*. For with the furious fire of a blind zeale which burneth in your breasts, haue ye not inuēted & kindled a subterraneal & sulphureous fire to quench the light of *Israell* in this Realme? and all the goodlie shining lampes thereof; to the everlasting memorie of your perpetuall shame? Then, at that time, did you shew how you doe *maintaine and vphold* that my
Exod.20.13. Law: (*Thou shalt doe no murder*.) How soever you presume of the rest: when you intended & attempted the most barbarous, tyranicall, vnheard-of, and *Satanicall* destruction of King, Queene, Prince, and all the States, the beautie and honour of this Kingdome, in an hower. Oh yee sonnes of *Balaam*, and of *Balack*: yee bastard generation, and yee monsters of *Moab*! Let my people sing: *Faux* of *Moab* is destroyed and brought to silence in a night. *Piercie*, *Catesbie*, and the rest of *Moab* are destroyed, and brought to silence in an instant. And *cursed shall* hee bee *that* doth *the worke* of the *Lord negligentlie*, or vnfaithfullie; and with-holdeth his sword from the bloud of all the brood of *Moab*;

The Gunpowder treason.

Ier.48.10.

when

when her time and judgement ſhall be come. For, doe you glorifie my name that glorie in ſuch workes? being ſorie for nothing more, then that it hath not taken your wiſhed and prayed for effect? Diſſemble it no longer, for *I know you hearts*. Therefore ſhall you be diſhonoured for ever: and the jndeleble blot of your noted infamie ſhall never be put out: you ſhall be known for a ſpotted and peſtilent generation ſo long as the world endureth. Goe to now *yee ſtars in the night: yee greene Bayes in the winter: yee freſh fountaines in the Deſerts*: No: no: yee know your titles in mine Apoſtle, & in the Goſpell well enough. *Cloudes without water, carried about with euery wind*, & whiff of vaine jmaginations: *Wells and pits dryed* in the deſerts: *barraine fig-trees*, if yee be greene in the midſt of Sommer; when the Winter cometh, *corrupt trees, twice dead, and plucked vp by the rootes: wandring Starres*, fallen out of the jnferior heaven: *for whome is reſerued the blacknes of darknes for euer*. For, to be ſhort; ye walke in darknes and know not whither yee goe: flatter not your ſelues: your own ſectaries doe not beleeue, much leſſe do they *confeſſe* that ye do

Papiſts ſorie that the Gunpowder treaſon tooke no better effect. Luk. 5. 12. Ioh. 2. 25.

Iude ve. 12. 13

well: and your vowed enemies, my true and faithfull servants and friends, the English Protestants, long agoe haue learned of me to repute and range you in the rancke of those who stand assuredlie in the state of condemnation.

10.

The false Embassador.

Schismaticks haue no part with Recusants, neither are of the same Church.

WIth these you may wish to consort in conscience. To partake in profession of faith. Yee may in bare tearmes auouch as much, but shall neuer with reason be able to make it good, &c.

The Lord Christ.

10.

IF they haue no part with you how happie are they? If they *consort* in conscience, and *partake* in *profession* of a false beleefe with you, they haue no part in me, no part in Heauen; but they most justly and aboundantlie deserue vnto themselues the vengeance of eternall fire. If they will come from among you wholie both in conversation, and in Religion, and follow mee faithfullie with my true professors, serving me, *not in the oldnes of*

Come out frō Recusants yee staggering Papists.

of the Letter with a ſervile feare, *but in the newnes of the Spirit* out of thankefulnes in *loue, from a pure heart, a good conſcience, and Faith vnfained*; comming out from the *Babel* of your *Superſtitions, Atheiſmes*, and *Apoſtaſies*: let them never care for your defectiue and infected *merites*. For the kingdome of Heaven belongeth vnto mee by a double right, *Enheritance, and Purchaſe*: In the *one*, I was borne vnto it; in the *other*, I haue perfectlie deſerved it *through obedience and ſprinckling of my* precious and meritorious *bloud*: and I will giue it them if they can apprehend it by a true and liuelie faith, without regard of any other merite: provided alwaies if they doe their beſt without hypocriſie, to walke before mee in *righteouſnes and true holines* all the daies of their life. But ye perverted Runnagates, becauſe ye are become perverſe Recuſants, and the ſhameles Apoſtates of my Church of *England*: returne, I adviſe you, returne into my fold: els I muſt ſaie vnto you as I ſpake vnto the *Phariſees* of old: *how can yee eſcape the damnation of Hell.*

Rom. 7. 6. 1. Tim. 1. 5. Bernard. 1. Pet. 1. 2. Rom. 4. 4. &c. Ephe. 2. 8. 9. 2. Cor. 7. 1. Ephe. 4. 4. Luk. 1. 75. Mat. 23. 33.

II. The false Embassador.

Schismaticks are not Catholicks.

AND are you indeed, aske the Recusant, and he reiecteth you; aske the Persecutor, and hee imbraceth you not; Aske the Saints and Angels, and they abhorr you; I neuer yet tooke you for seruant of mine, &c.

II. *The Lord Christ.*

YOur meaning is: your miscalled *Schismaticks*, are not *Romane* Catholicks. What if that be granted? are they aught the worse? But let me heare the proofe. *Aske* the *Recusants*; *aske* the *persecutors*, you meane the Protestants, *aske the Saints and Angels*: and you adde of me: (*I neuer yet tooke them for seruants of mine*). What opinion Recusants carrie of them neither doe they greatlie, neither will I that they should at all, regard. The Protestants finding thē in their *peuilions*, yet not acquainted with their secret purposes, haue no reason but in charitie to hope the best; that in time they will become good Christians: Yet in wisedome to suspect, that, being as it were ἀμφίβια, neither fish nor flesh,

Romane

Romane Catholicks in opinion, in outward Acts of converſation Statiſts; they will prooue no better in the end then *Obnoxious*, that I may not ſay, *pernicious*, vnto the ſtate. What talke you fondlie of my *Saints* and *Angels*? as though you knew what the ſpirits and ſoules of juſt and perfect men in heaven, and thoſe *Celeſtiall* and *Sempiternall* Thrones, Dominions, Principalities, and Powers doe judge. If they abhorr them, it is becauſe they are falſe-hearted Catholicks like your ſelues, not becauſe they conforme themſelues vnto my Proteſtants. As for me: I will anſwere you as I did ſometime the Phariſes: (*yee iudge after the fleſh: I iudge no man: and if I iudge, this my iudgement is true*). This I ſay then: yee reconciled Romaniſts, ye haue caſt away my *Cognizance*, ye are not of my *familie*, yee are my *foes*, yee are the *Church Malignant*, yee are little better then *Infidels*, your *flocke*, your *fold* is *another*, and not *mine*; your *paſtures*, your *ſheepheards* are none of *mine*: and if I returne your owne woords vppon your ſelues, which you preſſe vppon your poore Schiſmaticall ſoules, I am able to make it good. (*Haue no confidence in vaine lying words,*

Epheſ. 1 21.

Ioh. 8. 15. 16.

ſay

say not in your harts we be catholicks: ye are none: ye are become like black a Moores brats, & like Egyptian elues.) Sentence your selues ye naughty seruãts: For I must tell you plaine: the Protestants doe weare my badge and liverie, they are of my *familie*, *the true Church* and fellowship *of the faithfull*: how dare you call them *persecutors*, who haue been so grieuously and tyrannously persecuted by your Church; As that, in those bloudie times of Queene *Marie*, within the space of 4. or 5. yeares about 400. *Martyres*, even for that monstrous Article of *Transubstantiation*, haue felt the furie of your fire, and sword? And I must laie it to your charge. On the other side; they never haue done you any harme, but onlie haue castigated by necessary justice, & the same tempered with exceeding great mildnes and moderation, the audacious and horrible Treasons and Rebellions of your popish Sectaries: of whome not one, all the daies and Raigne of the late Queene, or of the present King, for his conscience and Religion onlie, hath been put to endure any Capital punishment. But contrary: yours haue most tenderly & carefully byn dealt withall; by writing, by

See, Foxij Act. & Mon.

by preaching, by other good meanes and vſage recalled, if not reclaymed, as wandring and ſtraying ſheepe, into my *paſtures*, *flocke*, and *fold*; and vnto my *ſheepheards* among the Proteſtants. Surely they are *the Church* which I haue purchaſed with my own bloud: They are *my beautifull* and beloued *Spouſe*: They are the Virgins vndefiled with idolatry: white and glorious are their garments; becauſe they are the Robes of myne own innocency: and they are the *Iſraell* of God which I haue deliuered from your *Aegyptian* bondage. Then, thoſe that joyne in heart with them are true Catholicks, though not Romane Catholicks. Happy are they that are ſyncerely cõming from among you vnto them. And for the reſt who onely make a ſhew of ſeparation from you *for feare of the world*, hauing euill in their imaginations; when *the ſecrets* of all hearts ſhall be diſcloſed, *I the Lord will iudge* both them and you, at the laſt day. In the meane time ſpeake no more, I charge you, of the ſuppoſed punniſhments and calamities of the Engliſh Church: and the yoke whervnder your obſtinate and wilfull *Catholicks* are ſayd to *groane*; neither

Apoc. 14. 4.

2. Cor. 5. 10.

slaunder my Church of *England* any more with cruelty; least I jncrease my justice vpon you, and reward you double according to your deserts.

12. The false Embassador.

Schismaticks shall receaue Iudgement with Hæreticks.

OVt of my sight; whome to behold is my griefe, the vievv of your deformitie I cannot abide. As I did to Chore *and his company, &c. And as in the day of Vengeance I will plague Hereticks and Infidels, &c.*

The Lord Christ.

12. WHat doe you rayling vpon my people in my name? yet the time is not come that I will say to them, or you, or any: (*out of my sight:*) the day of doome and Iudgement is the day of: *Depart from me ye workers of Iniquity.* In the meane time I jnvite in mercy all that will come vnto me; while they are lyving here they may repent, and come: *Now is the accepted time, now is the day of Saluation*: he that now refuseth it in this world, shall never find it in the next. Yet a little

Mat. 7. 23.

2. Cor. 7. 3.

a little while, and *there* ſhalbe *Iudgement mer-* Iam. 2. 13.
ciles to them that deſpize mercie. But the day
and time of this mortality muſt firſt be patt
before I ſhut vp all compaſſion from them:
for I may call offenders, and giue them grace
to come to me, *at whatſoeuer hower I will.* Matt. 20. 6.
True: *I am a God of pure eyes and cannot behold* Abac. 1. 13.
iniquitie. In which regard let no man truſt
to much vpon my mercy: and let theſe take
heed how they joyne preſumption to infir-
mity, and grieue my *holy ſpirit, wherby I ſeale* Ephe. 4. 30.
vp all my choſen vnto the day of redeption. And
ſo I counſaile you, and all men. Yea, remem-
ber you withall eſpecially, that as I did to
Chorah and his confederates, and all that remai- Num. 16. 32.
ned within the compaße of their tabernacle; as I
haue done not only *to Samaria and her Idols,* Ezech. 16.
but to *Ieruſalem* and her abhominations. As 2. Theſ. 2. 16.
I will plague not only the known *Hereticke*
and Infidell, but the ſecret Hypocrite and
diſſembler alſo, *who for feare or friendſhippe*
of any man, departeth from me, and mine,
with the like *ſcourges of Scorpions* as the reſt,
and the vengeance of eternall fire: ſo ex-
cept ye alſo come out from the *Sodome, Ae-*
gypt, and *Babylon* of your *Adulterous* Romiſh

Synagogue; becauſe you loue to be partners with her in her vnrighteouſnes; you ſhall ere long aſſuredly be partakers with her of her Plagues: for her judgement is not farr off. In the meane time, from henceforth I commaund you, call not the blynd any longer out of the right way wherin they are about to walke: challenge not your poore vnſetled Catholicks any more, thus idly and ridiculouſly as ye do, *of Apoſtaſie from my holie ſeruice, of impugnation of my Faith, of adhearing to faction, of yealding to furie, of partaking in iniquitie, of exhibiting reuerence to an vngodly ſect, and performing perſonall obſeruance to an Adulterous Synagogue*, for ioyning with my friends the Proteſtants of *England*: for, as all theſe your ſlanderous raylings, and odious blaſphemies, I vtterly abhorr: ſo be ye certified, that theſe are with me in farr better eſtimation and accompt: yea, whatſoeuer ye backe-byte and bable to the contrary: I ſay; they, they the Proteſtants, are my only faithfull ſeruants, and the lot of mine enheritance; and I am the lot of theirs.

The

The falſe Embaſſador. 13.

NO man can ſerue two Maiſters, &c. You ſay you loue my Tẽple, but you enter into Bethel *and* Galgala, *&c. Haue acceſſe to my Prieſts, frequent my Sacraments, clenſe your ſelues, &c.*

Indifferency in Religion in effect Apoſtaſie.

The Lord Chriſt. 13.

YOur Generall is true: *No man can ſerue two* cõtrary *Maſters;* No ſubiect *two aduerſarie Princes*: but your applicatiõ moſt vnjuſt & vngodly. For, how can this be iuſt which I will neuer juſtifie? nay, which I muſt condemne for the greateſt, and moſt intolerable blaſphemy that can be vttered: not onely that you compare my ſeruãts the Proteſtants to *Idolaters & Deuils*, and their moſt holy and Chriſtian ſeruices to *Idolatrous and Heathniſh ſacrifices*: but my ſelfe alſo their God and Sauiour, to the *Idolls of Bethel, and Gilgal;* and the mountaine of *Samaria;* to *Ieroboams Calues;* to *Malcham*, and *Baal*: nay, to *Beelzebub* himſelfe. Oh deſperate and helliſh blaſphemy: what are ye now jnferiour (*yee Serpents, yee Vipers*, ye wicked Generation;) vnto thoſe Caſt-awaies of mine own Natiõ, who *ſo reuiled me in the daies of my fleſh while I*

Mat. 6. 24.

Mat. 23. 33.

liued with them? nay, how are ye not superiour vnto them in wickednes & most dānable prę̄sumptiō? for they spake of me in the time of my humility, when I appeared vnto them onely as a man: but ye in this my day of *Glorie*, now I am sitting at the right hand of my Fathers Maiesty; *farr aboue all principalities and powers, and euery name that is named in this world and in the next.* Therefore ye are cursed with a curse: and looke ye well vnto it, that this be not the vnpardonable sinne, *& Blasphemy against the holy Ghost*, so that it be *vnpossible* for you *to be renewed vnto Repentance.* As for those your Catholicks at whome ye rayle vnder the names of *Schismaticall* Israelites, of *Samaritans*, of libertine *Corinthians*, of *Laodiceans*, of swearers by God and *Malcham*, and of wicked *Ahab*; if they loue *my Temple*, (that is none of yours); becausе they are comming on vnto it, and haue ioyned with my seruants in profession, then are they no dissemblers: But if they are still enamored with *your Temple*, (which ye say *is mine* but falsely;) by my selfe (but not by your Embassage, ye shall not speake for me:) I aduize them better minds. Yf they be my ser-

Ephes. 1. 21.

Marc. 3. 29. Luc. 12. 10. Heb. 6. 4. &c.

uant

uants and my Children; let them loue me with all their hearts ſyncerely; not in words and colour onely: but in workes & truth alſo; and ſerue me, as they doe, among the Proteſtants in the faith of truth. That they cannot doe; if they haue acceſſe to *your Prieſts*; frequent *your Sacraments*; haue in reuerence *your rites and Ceremonies*, honour *your ſeruice*; proſtrate themſelues before *your defiled Altar*, *adore at the houre of your* direfull *ſacrifice*: All which you call *mine*, but I diſclame them all; as I doe alſo your *Confeſſion and penance*. For will you neuer learne, that your *characte-red ſacrifizing Prieſts* neuer ſprāg from my diuine ordinatiō? neither can be numbred among any of thoſe whom I, when *I aſcended vp to Heauen and led captiuitie Captiue, gaue as gifts to men*: ſome *Apoſtles*, *ſome &c. for the perfecting of the Saints for the worke of the Miniſterie, &c.* Two Sacraméts I haue ordained in my Church to confirme and ſeale vp the faith of my Choſen which they haue in me. *Baptiſme* and my *Holy Supper*: as few as may be; & moſt ſignificāt of my death & paſſion, & price of my redēption. The others. (*Cōfirmation*, *Confeſſiō* & *Penance*, *Matrimonie*, *Extreme*

Popiſh prieſts none of Chriſts ordination.

Ephe. 4. 8.

treme Vnction, and *holy Ordination*) Let the most of them be sacred actions: but as symbolicall signes, and seales of this great mystery of my Redéption; that is, properly as *Sacraments*, I neuer did appoint thē. They are added so of humane, & of your own jnuētion, and jnstitution. *Confirmation* after Baptisme, as it was in vse in the Primitiue Church, and in the Apostolical times, is good & profitable. *Confession and penance* are by you abused as a snare to entangle the reputation, and to slay the soules of my people. For yee enforce the same as a necessary Sacrament; ye call for a particular enumeratiō of sinnes, if it be possible; the Act, with all the circ ūstances thereof: when, where, in what manner, and how often it hath been committed: not only wicked & vngodly, but euen fooliſh, jdle, and vnfruitfull words: yea the very secret *thoughts* and intents of the hart must be remēbred and *layd open to the Priest*. And ye appoynt a most ridiculous *Penance* as a *satisfaction* for sinne; for which no man can satisfie but my selfe alone. *Mariage is honourable in all:* and it *signifieth* the mysticall *vniō betwixt me and my Church*: yea, & to be solemnized in the open

1. Confirmation.

2. Confession and Penance.

Vincent. Bruno tract. de Penit.

3. Matrimony Heb. 13. 4. Ephe. 5. 32.

open view of a congregation it is an ancient and most wholsome Custome, & Ecclesiasticall Constitution; for the avoyding of Plagiaries, of Clandestine adulteries, fornications, incests, and such like impieties. But I neuer required it to be held for a Sacrament of the Church; it being also lawfull and commendable among the very Infidels, who are not within the Church. *Vnction* of the sicke with oyle was a Ceremonie both * in, and immediatly after the daies of my habitation here on Earth, which I allowed to *mine Apostles & Primitiue Elders of the Church*, because by the meanes of that and prayer I was pleased to giue vnto thé a gift of healing for the recouery of the sicke & weake. But now since the gift hath been withdrawn, with many *other of like qualitie*, granted for *tokens & euidences of beleeuers* on me in those dayes: therfore it shall be but humane idlenes, vanity, & presūption, to continue the Ceremony without a grace. Much more is it audacious, if not extreme, impiety to deuize a new Ceremony, & a new name of *Extreme Vnctiō*: and therunto to forge a grace. As for any other smeering or anoyling vsed in your Synagogue,

Gen. 29. 17. Iudic. 14. 10. *Tertull. lib. de pudicitia penes nos occulte coniunctiones, &c. Conc. Carth. 4.*

4. Extreme Vnction. * Marc. 6. 13.

Iam. 5. 14.

Marc. 16. 17. 18.

nagogue, at Baptisme, or other where, I disclame, and renounce it, as the scumme, and filth of your owne braines. *Ordination* of bishops, Priests, and Deacons, as it is in vse amongst my English Protestants, *is both ancient and Authentick*; beeing, euen from the *prime and purer* Churches, reputed *Apostolicall*: but by you it is Mudded and polluted with a sacrifizing Priest-hood; to the most shamefull, and slaunderous derogation, and impeachment of That mine euerlasting Offering, and Office after the order of *Melchisedech*. *Your multiplicity*, and absurdity *of* most apish, and toyish *Ceremonies*: as ducking, crossing, closing, & opening of hands, *Host-eleuating*, loud-bawling, secret Mumbling, and the like: are fitter for a Theater, then for the Church. What reuerence can yee require to such irreuerend, childish, and profane Administrations? To be short: your dishonorable *seruice*; your detestable *Altar*; your hypocriticall creeping, and casting downe your bodyes; your no lesse odious lifting vp impure harts and hands; your idolatrous adoratiō; your contumacious endeauour of blynd zeale; your *dreadfull*, nay direfull

1. Orders.

Socr. li. 1. c. 11 Sozom lib 1. cap. 22.

Popish Ceremonies apish & ridiculous.

direfull,& abhominable,*ſacrifice;*& therfore abhominable becauſe an offring not only of my paſſion, but of my body; a ſpirituall,& a Carnall; a bloudy, and vnbloudy Sacrifice; indeed, a Sacrifice, and no Sacrifice: becauſe not only a memory of me the Redeemer of my Choſen is ſolemnly celebrated, and liuely repreſented; but a propitiation alſo for the liuing and the dead is pretended to be offered; directly croſſing, and contrary to that one *Oblation* of my ſelfe once offred, not without bloud: *whereby for euer I haue conſecrated and perfected them that are ſanctified:* wherein by the *Eternall ſpirit I offered vp my ſelfe vnto God, and found eternall redemption for them.* All theſe are not the workes of my Children, and ſeruants; and therfore I command you once againe, vnder the penalty of my great and Eternall curſe, that yee ceaſe any further to lead the blynd out of the way, whome you haue peruerted too farr already, and will not ſuffer them ſo much as to enter a deliberation to returne vnto the flocks of my Sheapheards againe.

The abhomination of the popiſh Maſſe.

Heb.10.14.

Heb.9.12.13.14.

14. The false Embassador.

Schismaticks justly repelled from the Sacramēts.

HEre you straine courtesie, here flesh and bloud reclaimeth the spirit taking the foyle, and the old man triumphing. Some of you discharge themselues of their crimes by my Stewards ouer rigorous austerity, &c.

How dare you proffer to approach to my Altar, where so great a Maiestie is resident? &c.

The Lord Christ.

14. IS not this an ouer-Rigorous austerity and most apparent in you? First, to inhibite them the Churches of the Protestants; and after to exclude them from your own mysteries & Oratories also. You say nay. For first, you would haue them to *Confesse* themselues guilty for ioyning with the Protestants, and to purpose amendment of that fault, to receaue *your absolution*, and to doe *penaunce*, and so to be purged, and so be prooued worthy to come vnto *your Altar*. But I say vnto you still, *your Altar* is *not my Altar*, my *great Maiestie* is not there resident, but onely the pettie Maiestie of your profane bread, neither is your *penaunce*, your *pardon*, your *Confession*, my ordination. Therefore they who refuse these

theſe things from you are guiltles before me: and (as yee ſaye) *in this one thing happie*, that they are ſuſpended and reiected of you. And I denounce a woe againſt you that *Cal good e-uill, and euill good; ſweet ſower, & ſower ſweet; put light for darknes, and darknes for light.* Eſay. 5. 20.

The falſe Embaſſador. 15.

WEll then, among my Catholicks ſince you are not, where ſhall I find you? where, &c. The Caluiniſt taketh you for Proſelytes, &c. The poore Catholick ſcandalized at your impiety, &c.

Schiſmaticks are to be præſumed for Hæreticks, and why.

The Lord Chriſt.

WHat? and will you ſtill make me the Patrone of your lyes? ſurely, I doe not hold them among my true Catholicks, no more then I doe your ſelues: neither yet doe I conclude; that cleauing to the Proteſtants they *cleaue to ſectaries*: neither doe *I pronounce* them *Proteſtants*: neither do I allow their reproofe, either *in priuate talke*, or in priuate opinion, of the Proteſtant proceedings: neither are thoſe proceedings departure from the faith: nor yet their Tem- 15.

The Lord alloweth not diſſembling Catholicks.

ples *houses of Idolatry*, as ye blaspheme: So that albeit *by* their *presence* with them, in appearance they *honour*, by *obaying* they *allow*, by *example* they *further*, by *deeds* they *cõfirme*, by *dissembling* they *establish* those proceedings: albe-it they goe to those houses *as one of them*; they sit there *as one of them*, they behaue themselues reuerẽdly *as one of them*; yet in all this, or in any of these they cannot be defined eyther *Schismaticks* or *Hæreticks*. In a word, howsoeuer they are reputed *Proselyts* of the *Caluinist* (as you terme the true *Christian*): and howsoeuer your *poore Catholicks*, poore indeed and voyde of true Catholicke faith, are *scandalized* of them; though they may be *lost sheepe* (for the time) and *dissemblers*, yet are they no *Schismaticks*; being not diuided from the true Church; much lesse *at the brinck of bottomles hæresie* in that respect.

Dissembling Catholicks no Schismaticks.

16. Those which goe to the Conuenticles of Hæreticall rites are iustly and properly called Schismaticks.

The false Embassador.

ABhominable is Schisme, and horrible is the name of Schismaticke, &c.
When my Church in her first prime, &c.

The

The Lord Chriſt. 16.

Schiſme is a ſeparation from the faith of truth; and the true Cõmunion of Saints. What is Schiſme.

And therefore all thoſe Chriſtians vpon whatſoeuer intent & purpoſe of heart, whether for Feare of the Aduerſity and Croſſes, or for loue of the proſperity, eaſe, and ſenſuality of this preſent euill world, who do conſort themſelues (though but for a time) with the Iewiſh, Turkiſh, or any other Heathniſh profeſſion, let them be cenſured for ſchiſmaticall Reuolters, till they returne into the Church againe. But herevpon how can you charge your cunning Catholicks of ſchiſme, for aſſociating in their actions with the Proteſtants? Firſt you are to proue the one to be *Hæreticks*, their Aſſemblies alſo, and *rites hæreticall*; which you can neuer do: and then forewarne the other vnder the penalty of Schiſmaticall reproch to adhere vnto them. Be it that ſome of them, (for all, I know, who know the hearts, doe not) repute and take the Proteſtants for Hęreticks; for that is the poynt you preſſ vppon them; and yet like *Ambidexters*, Machiauels, and Temporizers, only

only for feare, or for loue of the earth and earthly things, against their consciences, will make a shew to be on their side: yet I say, neuer shal their own false opiniõs, no more thẽ yours, conclude them to be Schismaticks in joyning with my Church: howsoeuer they may be conuicted of themselues for notorious hypocrites and dissemblers; and so be vnexcusable in my sight. For I cannot like it that they, or you, or any should dissemble with me, or my people. The *Gibeonites* in that they sought the friendship of my seruant *Iosua* and his host, did not offend me; in that they sought it by dissimulation, they did not please me: Therfore for the one, I spared their liues; and for the other, I adjudged them to perpetuall seruitude. The remnant of those Iewes who dwell now among the Nations, who are baptized, and profesle Christianity, therein are no offenders; but being true, as it is reported of many of them, that they still are judaicall in opinion, and that the vayle of *Moyses* is layd ouer their hearts; in that I disclame and detest them as forlorne mis-beleeuers, and my sworne Enemies. So, let euery one of yours, either be as they

Iosue 9. 9.

vers. 21.

they professe, vnfayned Christians; or professe as they are, false-hearted and false opinionated Catholicks: Schismaticks they cannot be that professe the truth in the Church; They only are such who being runnagates and hereticks maintaine falshoods, with personall separation from the Church. Neither yet doe I allow them for good and faithfull Christians, who would be so reputed, and are not: for they only are such whose opinion and profession agree togither in the truth; that is, who professe the truth in syncerity.

Perfect schismaticks.

Schisma facere ab vnitate Christi, aut in Schismate esse professio malii est, & magnæ malii: nec omninò fieri potest vt Christus det Schismatico non fidem sed sacrilegum errorem, aut in Christo rationem Schismaticus fixerit, aut Schismatico Christus sit origo & caput. Aug. lib. 4. contra Cresc. Gramm.

The false Embassador.

17. Protestants cannot be of the Catholicke church, neither in their faith can be salvation.

I Know, I know what it is that lyeth at your heart, &c. Yee are not perswaded forsooth that the Protestants Religion is so abhominable, &c. To take your selues for a particular Church, is impossible for a headlesse multitude, who haue neither Temple, Altar, Priest, nor Sacrifice, neither distinct members, nor anyband of Vnion, as well you may thinke of going at the latter day neyther to Heauen nor to Hell, as to thinke in this life a Newtrality, &c.

Will you diuide my Church, &c.

To say that Protestants may by their profession be saued, &c.

The Lord Christ.

17. OH ye wretched and wicked Priests of Antichrist; I know well, I know, that *my Church, my Spouse, my body mysticall, my chast Turtle, my Citie, my Kingdome, my Familie,* the *piller of Truth,* is but one. For albeit
1 Cor.11.19. Mat. 18,7. in my visible Church *there must bee Heresies, and Scandals,* for the triall of my chosen:
2.Tim.2.20. Mat.13 24. &c. for that in *my house* there are *vessels of honour & dishonour*: in *my field* there is *Corne & Tares:*
Mat.3.12. in *my garner* there is *Wheat & Chaff*: in *my Net*
Mat.13.47. Gen.7.8. there is *good and bad Fish*: in *my Arke* there
Phil.3.2. are *cleane and vncleane beasts*: and there will
Rom.6.17. be alwaies some of whome it may be sayd; *Beware of Dogs. Marke them that make diuisions among you, and auoyde them. Beware of*
Mat.7.15. Act.20.29. *false Prophets. Grieuous Wolues shall enter in among you.* Yet as vnto my chosen there is
Ioh.14.1. but *one way, One truth, one life*: so *they are*
1.Cor.12.13. *all baptized by one spirit into one body.* For *there*
Ephesi.4.4. &c. *is one bodie and one spirit, euen as they are called in one hope of their vocation; one Lord, one faith, one Baptizme, one God and father of all, which*

is

is aboue all, and through all, and in them all: One ſheepheard and one fold. My Doue is alone; The company of my choſen is but one Communion of Saints, partly triumphant in Heauen, and partly militant on Earth: But muſt ye therefore be that one? Do ye take it for graunted that I will not yeeld you? Nothing but beggiug of the Queſtion? How dare ye ſay in my name that they are *blind and impious who imagine holines in the Proteſtants prayers, or ſaluation to bee found in their Faith?* For I, euen I, pronounce vnto you: their prayers are holie; and their faith is a ſauing faith; which aſcribeth and acknowledgeth the ſole and whole worke and merite of redẽption, and the purchaſe of Heauen vnto me alone. And to ſay, that by any other profeſſion a man may be ſaued, is indeed, to make *an other God*, and *Summum bonum, beſides me*, and to make *me none*, or euil, or inſufficient at the leaſt, which in truth ye prowde Papiſts doe, in vaunting the merits of your owne defectiue and infected works, as coadjutors to the purchaſe of Eternall glory, with the obedience and ſprinckling of my precious bloud: as though I had not

Ioh. 10. Cantic. 6.

A true ſauing faith.

Papiſts ioyne their own merits with the Death of Chriſt in the purchaſe of ſaluation.

made a full and perfect satisfaction without your ayde or helpe. But thus ye boldly and presumptuously diminish & dishonour me, and my all-sufficiently meritorious Sacrifice; and yet ye malapertlie charge my true beleeuers of that fault whereof your selues are guilty. Shall I not punnish you for this thing?

18.

The false Embassador.

The perfect opposition and contrariety of Catholicks & Protestats.

IF on the other side, you ioyne Caluinists with Catholicks in one Church, then set together the Woolfe with the Lambe, &c.

For asmuch as my dreadfull Eucharist is irrefragably beleeued by the one to be my true body, &c. Of other maine differences consider, &c.

18.

The Lord Christ.

THis generall opposition betwixt you Papists, and my true professors the Protestants I doe allow: prouided alwaies that yee are the *Wolues*, the *Lyons*, the *Goshawkes*; and they the *Lambes*, the *Harts*, the *Partridges*; and that your *Religion* is the *surmized*, theirs the *sure*; yours *impossible*, theirs *infallible*;

infallible; yours newly *reared by mans imaginations, cheriſhed for pollicie, &c.* Theirs *founded* by my ſelfe from the beginning, vppon my ſelfe the *Rocke.* What other Hęreticks doe, or how they injuriouſly reuile, *vpbraide* as *an Idoll, teare, ſpit at,* and *treade vnder foote my dreadfull Euchariſt*: What is that to theſe true Chriſtians, whome opprobriouſly yee call *Hugonots?* Sure it is, they for their parts moſt conſtantly and deuoutly beleeue my true body, (imputeno idle *Manichean* phantaſie vnto them) and the perſonall preſence of my Deity in the *Euchariſt*: (I know their faith;) & me they *adore with due veneration;* though not the Element that repreſenteth my true body: Neither doe they commit ſuch a myſticall and ſpirituall kind of murder and mangling of my body as ye do, who profeſſe, howſoeuer in termes ye diſclame it, not only a ſpiritual, but a corporall feeding thervpon: brutiſh Cannibals as yee are. As touching the other *maine differences* between them and you in the particulars; Know yee; that I neuer ordained the *number* of 7. *Sacraments,* but onely Baptiſme, and my holy Supper: your *vſe of Images* I ſcorne, and abhorr,

Popiſh adoration of bread.

Papiſts feed corporallie, they ſay, vpon Chriſt when they feed on him in the Sacrament. See Ferus in Iohn cap. 6.

The number of Popiſh Sacraments.

Images.

being directly contrary to the second Commaundement of my morall Law: *Thou shalt not make to thy selfe any grauen Image &c.* though your Pope *Adrian* commaunded thē to be taken for Laymens Kalenders: your *Inuocation of Saints* is a derogation from *my glory* which *I will not giue to any other*: I neuer commanded you by any præcept; I neuer inuited you by any godly example; I neuer incouraged you by any promise in my holy word; to any such deuotion. *Your forgiuenes of sinnes* by your Popes indulgences, and your selling of *pardons* is paltry trifling and prophane Marchandizing in my holy Temple. What *heauenly glorie* do you dreame of, that my faithfull Protestants beleeue not much better then yee are able; *your difference of infernall paines* I am not acquainted withall: I know none but eternall fire prepared for the diuell and his adhærents; your temporall *purgatorie flames* are but *poëticall fables*; *your Iustification* of the liuing by faith and works together, is partly coyned in your owne forge, and partly raked vp out of the Pharisaicall pride. *Your praying for the dead* is bootles, they hauing now their Iudgemēt passed

Act. & mon. Foxe pag 130.

Inuocation of Saints.

Esay. 42. 8.

Indulgences.

Heavenly glorie.

Popish difference of infernall paines.

Purgatorie a poëtical fable.

Iustification.

Prayer for the dead.

paſſed on them: as the day of death hath left them, ſo the day of finall Iudgement ſhall finde them, either bleſſed or curſed for euer. No prayers now ſhall preuaile, or hurt them any whit at all. Moreouer *your faith* is a confuſed Confidence; nay rather an jmplicite and vnknowne aſſent, you know not vnto what; full of diſtruſt and diffidence: *your hope* builded thereuppon muſt needs be hopeles, and voyd of ſound and heauenly comfort: *your Charitie* to me is very ſlender and lukewarme like theirs once of *Laodicea*: for yee loue your ſelues as well as me; your owne merits you joyne with mine, vngratefully diminiſhing my meritorious ſacrifice and the price of my bloud. Oh ſinfull Nation; ſupply yee my pure and perfect obedience with your owne foule and filthie righteouſnes? Is this your loue to me to pretend the purchaſe of heauen together with me? thus to be ouer-enamoured of your ſelues? Fie, Fie; I cannot endure a Co-partner with me in this great worke of Redemption and ſaluation. Therefore your jmagined *freewill* to good: your *merits* of congruence, and of worthines, where are they? your *faſtings* and

Popiſh faith, hope, & charitie.

Apoc. 3. 15.

prayers,

prayers, conceited, and practised, not onely as means but as *meritorious* workes of eternall life, *I hate*; and will surely punish as the fumes and fomes of the pride of your old Adam. As for *sinne* yee knowe not the power thereof that suppose any one to be veniall in it selfe, being committed against so eternall and infinit a Maiestie, as I am. And what haue you to doe with my counsell and decree of *predestination*? Will you or can you infringe the infallible Certainty therof that ye teach men to doubt of my loue? why doe yee not tell them rather, that though they cannot choose but doubt, by reason of their many, and mighty sinnes, which is humane infirmitie; yet they ought to be *stedfast and vnmooueable in their faith*, being builded on me, who *am God; and am not changed*; whose *Counsell is immutable*; who *will not faile neither yet forsake* them that put their trust in me: yea though they beleeue not without great weaknes, yet I am God, *faithfull* and true, *and cannot deny my selfe*. Finally, what meane you to adde vnto my canonicall *scriptures* the *Apocryphall* writings of *Iudith*, *Tobias*, *Maccabees*, and others: which I neuer yet allowed

Predestinatiõ

1. Cor. 15. 58.

Mal. 3. 6.
Pro. 19. 21.
Heb. 13. 5.

2. Tim 2. 13.

allowed to be put into the canon. Nay, to thruſt in your owne vnwritten *Traditions* and *Papall conſtitutions* to make them of equall authoritie with the ſame: Theſe your nefarious hidden doctrines I will haue cancelled and aboliſhed: I cannot abide that yee ſhould goe a whoring after your owne imaginations. Goe and learne what that meaneth: *In vaine they worſhip me, teaching for doctrines mens precepts.* And that: *Euery plant which mine heauenly Father hath not planted, ſhalbe rooted vp.* Thus haue you, in deed, almoſt in the whole ſumme of Religion *toſſed ouer euerie ſtone, reuerſed the whole frame of faith, and turned all vpſide downe.* And therefore take you heed, yee obſtinate Recuſants, leaſt your departure and diuiſion from my true Church be a more then ſufficient warrant of your heauy Iudgement with *Arrius, Neſtorius, Eutyches*, I adde, with *Manichees, Marcionits, Pelagians*; and *other old Hæreticks*, in the *bottomles pit*: for that you haue not *in one point*, but in many, varied from the chriſtian faith.

Nefanda ſecreta.

Mat. 15. 9.

verſ. 13.

The

19. **The false Embassador.**

How abhominable the Scriptures, Prayers, and Churches of Heretickes are.

CAluinisme then being doctrine so diabolicall, &c. Oh how illusion bewitcheth you, &c. Their profane bread, &c. Their Rites and Ceremonies, &c. As Fasts & Holy daies, &c. Yea, their Churches and Temples, &c. Bethel was my house, &c.

19. **The Lord Christ.**

SVrely, the *Scriptures, praiers, and Churches* of Heretickes are not well pleasing vnto me: They are abhominable Papisme, therefore being the verie doctrine of deuils; your popish *Scripture* as being none of my word, but *the word* of the deuill, so false and adulterated, so poysoned, and full of corruptions, as it is in your latine vulgar edition authorized by your Trent Councell, *oppugning* vndermyning, and overthwarting *my true faith*, and Catholike *Church* I *disclame* as a *counterfait coppie*, and *renounce* altogether, as no writ of myne. *Your praiers* also are no better in *mine eares* then the *howling of Wolues* that prey vppon the soules of men; the *lowing of Oxen*, and the *roaring of Bulls*, *screeching of Owles*, and *Night-Rauens*, yelling and bellowing

Popish Scripture. The Latine vulgar edition authéticke among the Papists, very erroneous.

Popish prayers.

lowing Infernall blasphemies against my sacred Maiestie, in vnknowne and vnconceiued, in loud bawling, in discording from my heart, both tongues and tunes. *Your priests* are perfect *Chemarims*, and *Priests of Baal*; officers of the very *Antichrist*; his *heralds*, and proctors, his *Apostles*, and *Angels of his Kingdome* of darknes. Goe yee and *suck* the *adders Eggs*, *lesse poysonable* out of doubt *then your Communion bread* and *cup*. Your Ceremonies are *not few*, but *most fantasticall*; offensiue both in their number, and in their nature, apish, and plainly ridiculous imitations partly of the Heathnish superstitions, and partlie of those Rites which my heauenly Father sometimes ordayned to his people *Israell*. Your *fastes* are fish delicates: wine, and other dainty fare; farr more incentiue of filthie Lust in pampering of the body then any other foode: and your abstinence sometimes a feasting, sometimes a most Pharisaicall and *Hypocriticall* sowring of your faces, and other ostentation of *will-worshiip in neglecting the body: not in any honour to the satisfying of the flesh* (as myne Apostle paints it out in his Epistle to the Colossians.) Your *holy dayes*, so

Popish Priests.

Popish Communion.

Popish Ceremonies.

Popish fasts.

Coloss. 2. 22, 23.

Churches dedicated amõg the Papists.

your Churches and *your Temples*, are dedicated not onely to the holy Trinitye, and to other true and worthy saynts & Martyrs, many of them, but some to vile & impious *Traytors*, and *Coniurers*, and such like abhominable sinners: besids to the exercise of your Idolatrous and superstitious deuotious, which I cannot abyde. Therefore they are *not more holy, no more my howses*, no more the places of my sanctuary, which you frequent: nay, all your meetings, synagogues, and assẽblies I vtterly abhorr? what talke yee of *Bethel*? of *Gerizim*? of *Sichem*? of the Christian Churches? For yee goe up to *Beth-auen*; and stand vpon mount *Eball*: and commit idolatrie in the hill of *Samaria*. The *Turkish Temples* are Antichristian, and so are yours. Your *High Priest* of the Romane sea is now deemed fitly of my Christian Churches the very Apostaticall Iudas of the world, and the Ecclesiasticall Apocalypticall Beast: so is euery one, that receiueth his marke and imbraceth his doctrine, a Reuolter from my faith of truth. Therefore all your prayers and seruice offered vnto me I haue in Execration.

Dan. 8.11.

The Pope.

Apoc. 17.5.

The

The falſe Embaſſador. 20.

OH think not it can be to my worſhip which is ſo wicked. Remember that Altar is raiſed vp againſt Altar &c. The Proteſtants publike prayer how vnlawfull and deteſtable.

Againſt my venerable Alter there is erected a plaine communion Table &c.

And ſtolen away with them her ornaments and to couer the ragges wherewith they are rigd, Iet vp and downe clad in hir robes, &c.

The Lord Chriſt. 20.

It is ſo: it muſt be ſo (yee Papiſts:) betweene your *Altar*, your *Prieſts*, your *Sacraments*, your *ſeruice*, your *faith*: and the Altar, the Preachers, the ſacraments, the ſeruice, the faith of the proteſtants there is, and euer wilbe an oppoſition: neither *poſſibly can be any vnitie, concord, or conformitie.* For your *Altar* of jmagined Sacrifice propitiatory who hath required at your hands? your abhominable *hoſt* which I neuer acknowledged to be my bleſſed Body I know and condene for a deteſtable Idol. But their *plaine Communion Table*, is both neceſſarie, and ſeemely, to ſet my holy and heauenly bread vppon; not The Papiſts Altar & Idol. The Proteſtants Communion.

a baſe and vnprofitable peece of Bread, as yee blaſpheme, but bread honoured, and conſecrated by mine owne ordinance, for an euerlaſting memoriall of my death and Paſſion: To the end that all beleeuing ſoules which feed thereon with a true and liuely Faith, might be confirmed and nouriſhed vnto Eternall life. Dare yee call this *an Idoll*, (yee wicked jmpes,) *of a contemptible ſupper?* yee are alſo the *miniſters of darknes*, yee ſtamped *Prieſts* of *Antichriſt*, they are myne only true & faithfull Embaſſadours who faithfully require & intreat my people in my name to be reconciled vnto god. For *theirs* is the *Reuerend, worthy, ſound, vndoubted faith* of truth: *yours* (to returne your owne words becauſe they fit you well, as ſwords and arrowes into your owne hartes) *a Baſterd, Counterfait, vncertaine, and fained miſcreance.* But finally what is this your blame in the ſeruice of my Saints, and *publique praier*, of the Proteſtants? what poſitiue *Corruption* finde you therin that you will haue it *abhominable in my ſight?* Onely you alledge: (*it is a forme of prayer, a ſhadow of diuine ſeruice wholy tending to the maintenaunce of hereſie, not onely &c. but directly ſubſtituted*

ſtituted in defiance of me, & my myſteries, and of the faith Catholicke, which is put into Engliſh to Inſinuate that my Church erreth in not vſing the vulgar) A forme of prayer it is indeed, and an excellent forme; not a ſhadow, but a ſubſtantiall forme of diuine ſeruice; wholy tending to the maintenance of the pure faith, and the ouerthrowe of the popiſh Hereſies, ſuperſtitions, & idolatries. In regard whereof, Ancient and approued Rites, and whatſoeuer ceremonies are fitting and ſignificant for edification, it neither diſanulleth, nor ſuppreſſeth: not ſtumbling at euery ſtraw, to be ſcandalized with things indifferent, whatſoeuer other oppoſites ſay or write to the contrarie: but it retaineth and ordaineth prudently and deuoutly, Rites and Ceremonies of ſuch nature and qualitie as theſe prophane and diſſolute times do much require. As touching the *ornaments* or *veſtments* vſed in *their* Church yee ſpeake vnlearnedly and *ſpitefully* to ſaye they were *ſtollen* from your Church; and the proteſtants *Iet vp and downe in your Robes*. They know, the ſtollen attire of the *Strumpet* of Babylon will ill become the *virgin*, the daughter of God.

The Proteſtants forme of prayer.

Rites and Ceremonies.

Veſtiments and ornaments.

Therefore

Therefore in *defiance*, not of me; but of you, and your mysteries, and your now Romaine Catholick faith, They haue well and wisely, and according to my will abolished your abhominable *Masse and Mattens* with the Mũmeries thereof; your ridiculous liturgie, and seruice in a strange and vnknowne tongue, and therefore vnedifying; your superstitious *Inuocation of Saints*: your irreligious *prayer for the dead*: your fooliſh and ſottiſh *conſecration*, or coniuration rather of *Bells*, *Books*, *Candells*, and ſuch like trifles and toyes; your thriſe impious and odious *eleuation* of a wafer-god; iuſtlie offenſiue to euery good Chriſtian eye: Your ten-times idolatrous profanation of Croſſing, and Croſſes; (at the ſight whereof (ſay you) *the furies quake*; Ah yee fooles: what furies meane you? thoſe fictions of the poets? nay: be they rather the raging furies of your owne diſtempered braines, and tormented Conſciences; as they may well enough; yee haue it in ſuch an execrable vſe. And ſo haue the pictures, and *Images* of ſaints, in your Temples, and howſes, and high waies: for which cauſe, howſoeuer they may be to ſome, hiſtoricall monuments

The reformed ſeruice of the Proteſtants hath abolished Maſſ. Latine Liturgie. Inuocation of Saints, Prayer for the dead. Conſecration of Bels, Books Candels, &c. Elevation of hoſt. Superſtitious croſſing, and profane Croſſes.

ἐρινύες συγγεναί. Homer. Iliad. τ. ὀστυ. ϝ.

Images.

monuments, and memorials of thoſe worthy perſonages, and *leſſons of inſtruction to the Ignorant*, to imitate their vertues: yet otherwiſe, ſeeing they can ſtirre vp nothing but a blind and buzzardly deuotion; and thoſe lay-mens bookes (as *your Gregorie* ſtiles thē) can be no better then a doctrine of vanitie; though they be demoliſhed, *broken, and burnt* vpp, *As Idolls*; it is no matter: no more then that the ſigne of the Croſſe is vtterly aboliſhed and caſt away as it is in vſe, or abuſe rather among you; howſoeuer they retayne it, as they finde it hath bin vſed in the prime & purer Churches: yea at the ſacred Font. Now alſo; away with your ſmoky *tapers*, & greaſie candels, to giue you light at noone day; they are not able to enlighten you in your ſpirituall Darkenes. I Commaund: *let your light ſo ſhine before men that they may ſee your good workes &c.* and to that purpoſe, let my *word be a lanthorne vnto your feet and a light vnto* yours pathes *my Commaundement is a lanthorne, and Inſtruction a light.* Let theſe other lights alone. *Your Idle veſtments*, and gay clothes, your *veſſels* alſo of your profanation, put of: leaue of: and appeare no more

quod legentibus Scriptura hoc Idiotis præſtat P. & ara crucibus. Greg. Rom. Epiſtolarū lib. 9. cap. 9.

Signe of the Croſſe not Popiſh hath a tolerable vſe.

It is generally graunted euen by moſt learned diſplinaricis.

in immortalian lasacro. Tertullian. Origen. Cyprian.

See conferēce at Hampton Court an. 1604. Pag. 69.

Tapers. *Mat. 5. Pſal. 118. Prou. 6.*

Veſtiments, and veſſels.

more like heathnish, or jewish priests in my presence. And in a word: seeing this is all (as I perceiue) that you can except against the seruice of the Protestants: namely: because they doe not communicate with your popish paltry trash and Traditions, whereafter yee goe a whooring as after your owne inuentions; let them alone to pray incessantly *for propagation* of their reformed and pure profession (no *Sect* I-wisse:) against the Turke and Pope together; who are both, my professed aduersaries: the one raigning without, the other raging within my holy Temple. No: your Pope is not *Peters* true and lawfull *Successiour*, either by doctrinall, or personall Succession; much lesse *the Rocke of Faith*. Finally; let their *wals and pillers* be still more and more witnesses of their integritie, and just departure from your, more then superstious, apparently Idolatrous, abhominations. And seeing their *ministerie* is the more sacred vnto mee, the lesse agreement and conformitie it hath, and holdeth with your *old*, our rather new, vpstart paltrie and patcherie; and their *seruice* I doe and will acknowledge for mine owne: let your *poore*

2. Thess. 2. 4.

The Pope hath forsaken the doctrine of Christ.

His personall succession could neuer yet be prooued.

Schismaticall

Schismaticall soules (as yee terme them) joyne themselues to my holy Sanctuaries. And I would not onely they, but all the rest vnresolued, that are mine, would speedily make hast, & come out of your spirituall Sodome, *Egypt*, & Babylon; Leaue your dissimulation, or feare, or whatsoeer hindereth; and become, not onely in part, but altogether such, as are my faithfull Protestants. I say, Trouble them not to call them backe that are Entring into the *old, and good way;* but *let my people goe, that they may serue me.* Ierim.6.16. Exod.7.16.

The false Embassador. 21.

You can say that Priests did in many parishes follow the new course &c. Schismaticks vainely build vppon pernitious examples.

And why rather leaue yee not vnto the example of the Bishops. &c.

Who vniuersally died in long and lingring imprisonment &c.

Oh but great presidents moue you and many wise fellowes. &c.

Where haue these Pastors the key of knowledge, whence fetch these Doctors their profound Learning?

The Lord Chriſt.

BY this time you ſhould haue ended your pretended Meſſage: but I ſee, falſe Embaſſadors as yee are, what you cannot enforce by Arguments, yee will attempt to perſwade by wordes. But haue you neuer read? *not in the perſwaſiue words of mans wiſedome but in plaine euidence of the ſpirit and Power.* Yf your *Demy*-Catholicks held an euill courſe, no reaſon they ſhould build vppon examples, either of *pariſh Prieſts*, or learned *Biſhops*, or any *great preſidents*, or any *wiſe fellowes*, or whatſoeuer *Paſtors Doctors, Counſellors, or holy men.* For which of them confeſſeth not that no mans example is to be followed in ſin? But if *Prieſts*, and *great preſidents*, and *wiſe fellowes*, *Paſtors*, and *Doctors*; yea but *puny ſtudents* haue gon before them in a right way; to follow them it can be no fault, but a praiſe rather. Therefore vainely and Idly doe you make your compariſon betweene the *pariſh Prieſts*, and *other preſidents*, and *puny ſtudents* on the one ſide as *Corrupteſt ſoules*, *Carcaſes*, *Carions*, & the like; and the Biſhops whome you meane, great (as

2. Cor. 2. 4.

Nullum exemplo nefas. Seneca.

(as you ſay) for *learning*, and *ſuperiour function* on the other. Eſpecially ſeeing thoſe biſhops had no greater meaſure of learning, and ſanctity, then their great places; nor ſo much neither as their waightie functions required. But as for that jmpudent and ſhameles lye which you are bold to vtter in my name of their *Impriſonment & death*: I knowing the truth to ſtand otherwiſe; jt is jntolerable and hatefull in mine eares. For ſome of them were not jmpriſonned at all; ſome cõmitted to the cuſtody of their honorable and louing friends: ſome after an eaſie jmpriſonment for their ſtubbernnes to the Prince and States exiled themſelues: and onely Biſhop *Bonner*, that bloudy perſecutor of my Saints, died in the priſõ. So vntrue it is that *they died vniuerſally after long & lingring impriſonment.* Though had it bin ſo as you haue declared; yet their ſtubborn ſtanding out againſt the Truth had bin no good preſident for thoſe whome you blame, or any other, to refraine the companie or Communion of my Saints the Proteſtants.

Popiſh Biſhops neither ouer learned: neither vn kindly vſed by Q. Elizab.

See *Tortura Torti. pag.* 146.

A notable Popiſh lie and ſlaunder.

22. The false Embassador.

Examples fit to be regarded by Schismaticks for their instruction.

WHy rather fix ye not before your eyes so many &c.

If things present please you not cast your regard vppon age? past &c.

22. *The Lord Christ.*

EXamples yee bring, I see, of three sortes: The first of your owne *false Catholicks*: The second of Certaine *holy and* good men, mencioned, some in the *Apocryphall*, & some in my *Canonicall* scriptures: The third of the *auncient Martyrs* of the Church. To what end? forsooth, to perswade further your *Schismaticks*, as yee call them, to withdrawe themselues from the protestants service and prayers. But neither is this any message of mine vnto them. For first, the examples of the first ranke which you take and alleadge to bee the Martyrs and *Confessors* of your owne Church; you mistake, and misaply. You mistake, For they were and are Traytors to their King and Country, disloyall & disobedient Subiects to his Iust lawes; & for their Treasonable practises, manifest,

Traytors are Martyrs and Confessors, with Papists

and

and obſtinate breach of the Law; and not for the conſcience of their ſuperſtition, haue bin, and are according to iuſtice, yet with great mercy, both put to death, and impriſonned. Yet are they *not many*; *much* leſſe *multitudes*, in compariſō of thoſe valiant Chriſtians whome the perſecuting Tyrants on your ſide haue murdered, jmpriſonned, and many waies afflicted, in the ſpace of foure or fiue yeares. Therefore theſe examples ought to haue bin ſpared in this place; as being miſapplyed. For would you haue your Ambiguous, or *Ambidexter* prieſts, to follow them in open profeſſion of their diſloyall practiſes againſt their naturall Prince and natyue Country? But the other of the ſecond order: viz. *Tobias*, the *Iſraelits*, the ſeauen *Brethren*, *Eleazar*, *Maccabeus*: alſo *Peter*, *Paul*, & Saint *Iohn*; are indeed, in themſelues the more remarkeable, and worthiof all jmitarion: But yet of them, who are ſure they maintayne the truth of god, as thoſe were, and did: not of your Pope-lings though yee bee ſtout, much leſſe when yee be ſtammering in your opinions. For what, ſay yee, what would *Tobias*? what would the *Iſraelites*? what the 7. *Brethren*?

In the raigne of Queene Mary Popiſh Tiranny.

Brethren? what would *Eleazar*? what *Maccabeus*? what would *Peter*? what *Paul*? or my beloued *Iohn* haue done in these times? would they not haue joyned with my professors the Protestāts? I say, yes; they would: and I am sure, *You* they would haue *despised*, *abhorred*, *reiected*; and all your Babylonish jmpieties, and Profanations; no lesse then they did the heathen persecutors, Blud-suckers & jdolaters of their time; and then they did those named Hereticks *Simon Magus*, *Elymas*, and *Cerinthus*, and all the like, with their heathnish jdolatries and detestable heresies. But here I haue somewhat against you. Will you neuer clense your filthy tongues? neuer cease to reuile, and rayle at my faithfull seruants, and worthy Champions of my truth? What? is *Luther* like to *Simon Magus*? no. But I must tell you: That *man of sinne* who brags and vaunts him selfe to be an vniuersall Bishop in Simon Peters place, and is not; to be the Vicar generall of the vniuersall Church on earth, and by me was neuer appointed to that office, is a very subtill Simon, and a Magicall enchaunter of my people. For I neuer gaue to my beloued

Luther.

Apostle

Apostle Simon Peter him selfe any such place or power as this your Peter Pope by many crafty sleights and deuilish practices hath aduanced himselfe vnto. *Luther? founder and Grandfather of many falsehoods?* No: No: but ordained of old, and borne, by my great prouidence and mercy, to be the discouerer of your falsehoods, and recouerer, & finder out of that holy truth which long had bin lost in the ground, and dung of your Canonisticall and Sophisticall diuinitie; and many other of your meer machiauellianly politicall and practicall corruptions. Therfore you hate him the more deadly; and I loue him the more dearely; and will loue & honour him in my heauenly Kingdome eternally. Dare you say of *Iohn Caluin*? (An Arch-*Hæretick and corrupter of whole Prouinces*) whome though I know to haue *knowne* the truth *in part*, and *to haue prophecied in part*, as all my Seruants do: yet I haue well approued for a choyce Teacher and Instructor of the truth, by his laborious writings & godly institutions through all the parts of Christendome? I say therefore once more: *touch not mine Annoynted, & do my prophets no harme*: Caluin. 1.Cor.13.9. Psal.105.15.

make not the Ministers of my gospell the seducers of soules; for *they shall saue themselues and them that heare them.* Els I will come against you shortly and not *onely consume you with the breath* of *my mouth*, but *vtterly abolish you by the brightneße of my cõming.* Then shall you see and know the third sort of your examples, myne Ancient true Martyrs, worthy jndeed, of all jmitation for their constant labouring, and striuing in defence of my gospell vnto the death, to be none of your defiled and corrupted Church: yea you shall see them, I say, Crowned with jmmortall happines and glory, but your selues with a number of false Martyrs whome yee haue thrust into your yerely Kalender, with all hæreticks and jdolaters, to be cast out into *vtter Darknes: there shalbe weeping and gnashing of teeth.*

1. Tim. 4. 16.

2. Thes. 2. 8.

Mat. 24. 51.

23. & 24. Participation in works of Hæresie worse then in Acts of Idolatry.

The false Embassador.

IF now you be so simple as to thinke that Heresie is not worse then Idolatry that to forsake me &c. Greater sacriledge then the courtesie of Cap and Knee &c. Euery Iote of whose rituall Customes. &c.

24. *Seeing*

24. *Seeing euery fallhood the more it hath of truth is the more apt to beguile &c.*
A plaine fable is laughed at but not hated &c.

24. Hereſie worſe then infidelity & idolatry.

The Lord Chriſt.

23. & 24.

WHether Hęreſie be worſe then Idolatry or no, I do not reaſō with you; neither is it to the purpoſe here. They are both Abhominable in my ſight: and damnable it is to communicate with either. But this is your perpetuall error, to take the Proteſtants for Hæreticks: reforme that, and this declaration is altogether impertinent. Let *Hæreſie* be worſe then *Infidelitie* and *Idolatry*; yet if the profeſſed Proteſtants of England be not Hæreticks, and their ſeruice not hæreticall, you haue no Reaſon by that reaſon to call thoſe your adhęrents in ſome opinions from thoſe their Congregations, where they may learne to reforme them. But yee ſay: *if yee be ſo ſimple as to thinke that to caſt 2. or 3. graines of frankincenſe vppon an heathen Altar or to lay &c. (that is) to offer, and doe homage to the Idols of the heathen.* (*Bacchus, Ceres, Iupiter*, and the like:) to be *greater ſacriledge*

criledge then the curtesie of Cap and knee and reuerentiall presence at their thrice Idolatrous Communion; or then the seruice to maintenaunce thereof erected, Euery iot of whose rituall Customes and publique prayers was inuented, Commaunded, practised, and is still continewed, only in detestation, defiance, extirpation, and deniall of my faith Catholick: Then, oh then, how are yee deceaued? First; why say you thrise Idolatrous Communion, and not rather thrise hæreticall in this place? being now about to Call your fellowes from the Hæresie of the Church of England: by presuming the same to be worse then Infidelitie & idolatry? But this Crazines in your braine I forgiue you; only I would haue you shew but one poynt of Idolatry in that Communion. There is no worship of bread, as in yours: no veneration, no adoration of a crosse or Crucifixe. They onely kneele, and do reuerence to me the honourable sonne of God, represented vnto their faith, when they receaue the bread and wine in remembraunce of my death and passion. Againe haue yee so short and shitlie a memorie as to forget what you lately charged the Protestant Church withall (viz.) That

ἀγλαλεγία.

§. 10. pag. 36. lin. 11.

That their miniſterie hath ſtolen away *your Churches ornaments*; and *let vp and downe clad in her robes?* that now you ſay (*euery lot of their rituall Cuſtomes, and publique prayers was inuented, Commaunded, practiſed, and is ſtill continewed onely in deteſtation, defiance, extirpation, and deniall of your faith Catholick?*) for myne you call it falſely.) for if *euery lot* of their rituall cuſtomes and publique prayers were inuented *onely in deniall of your faith*; then haue they *ſtolen* away none of your ornaments, nor *let vp and downe* in her robes &c.: And if they haue ſtolen any, then euery *lot* of their *rituall Cuſtomes*, was not inuented as yee ſay. Thus inconſequently and giddily to ſpeake, is this to bring a meſſage from Heauen in my name? Now Fie vppon ſuch folly. Yf I ſhould examine your doughty Arguments, whereby yee would make idolatry a leſſe ſinne then hereſie; then, oh then, how ſhould you be confounded? for what a wordy Difference is this? that *Hæreſie forſaks me*; *Idolatry neuer followed me*: that *denieth me*; this *not confeſſeth me*: that *abiureth me*; this *not knoweth mee*: that *blaſphemeth me*; this not *honoureth me*? A Diſtinction with-

Idolatrie and Hæreſy are both alike abhominable. It is Idle to argue which is the worſe.

out a difference. Who knoweth not but that idolatry forsaketh, denieth, abiureth, and blasphemeth me Also? sayd I not of old vnto some of Israell, *they haue forsaken me the fountayne of Liuing Water &c.*) that fell into idolatry not onely heresie: spake I not of Idolators as well as of Hæretiks *whosoeuer denieth me before men &c.* Do not all Apostates from my truth,) whether into Heresie or idolatry, both abiure me, and blaspheme me? Againe, doe not both sorts fall away, some of ignorance and simplicitie, some of Malice and contumacie? & so both are beaten accordingly; sometimes with few, sometymes with many stripes? And what a word is this? that *to offer vnto Bacchus, and Ceres, and to moue the bonnet before Iupiter*, is no greater sacrilege then reuerendly to worship in my holy Temple? But yee bring a mayne reason. *Euery falshood the more it hath of truth, is the more apt to beguile: the more apt to beguile* the more *pernicious to the Destruction of soules, and more abhominable.* Therefore Hæresie, is worse then Idolatry. Now I will make another. Euery falshoode the lesse it hath of truth: specially if it haue none at all, the farther

Ier. 2, 13.

Do yee not confesse pag. 50. that I spake of all.

Sect. 24.

ther it is from me, (*The way, the truth, and the life*) : the farther it is from me; the neerer to the deſtruction of ſoules; and ſo Idolatry is worſe then Hæreſie. Thus: be it that hæreſie is in one reſpect; yet idolatry is worſe in another: ſo that the compariſon between them muſt needes be altogether fruitles and friuolous in this place. Specially in reſpect of Proteſtants, who are no Hæreticks, and who are Charged by you throughout this whole falſe Meſſage for Hæreticks, infidels, and idolators. Your idle illuſtrations, and Impertinent examples in this place, doe they proue Hæreſie to be worſe than idolatry, as they are intended? Your firſt Illuſtration is: *Falſe prophets which crye (the Lord, the Lord;) when I the Lord haue not ſpoken vnto them, are worſe ten-fold then the prophets of Baal*) no, they are both alike Abhominable vnto me. But *out of thine owne mouth will I iudge thee, thou euill ſeruant*: For I the Lord haue not ſpoken vnto thee this Embaſſage, yet haſt thou cryed in my name. Your ſecond: (*Sooner ſhall the Publican be iuſtified then the Hypocriticall Phariſe*) ſure the one ſhalbe juſtified by his Faith and repentance; and the other Condemned for

Ioh 14.6.

Luc. 19.14.

for his pride and Hypocrisie. But what is that to this purpose? Your Third: (*The Matron-like adultres is more vile and hatefull before me the Lord, and men, then the open Strumpet*) Truth: the Matron is a more Cunning *Hypocrit*, but the strumpet the more impudent whoore. They are both odious in my sight: but the strumpet is much more scandalous & offensiue, howsoeuer hatefull vnto men. Now, if she be: the more intolerable shal it be for your Pope and Romane Church to answere vnto me at the day of Iudgement for the maintenance of opē Stews. Your *Fourth*: *A plaine Fable is laughed at, but not hated, because it is not made to deceaue*). yes: the Fable of *Saint Francis* and the wolfe of *Eugubium*: and how the Freer rubbed out of his shinne a great spider which he had drunke in the chalice, without hauing any hurt: The fable of *Saint Dennis* that carried his own head in his hand two miles: The fable of your Lady of Hales how she cured many sicknesses, and raised 7. persons from the dead; & did more Miracles thē I the Sauiour my selfe, so justified by Iustus *Lipsius* in the vneuē ballāce of his vniust & foolish Iudgement; and many the

Lib. conformatum. B. Franc.

Iusti Lipsij Diua.

the like in your leaden *Legend*, that Fardel: of Fables, are both laughed at, hated, and made to deceaue; and if they were not, yet are apt to deceit whether the Author will or no. To be short: it is a generall tale in popery, that God giues power, not onely to Saints, but to their images and Pictures to worke wonders, both *derided, hated, and inuented to deceaue.* You adde: (*But a lye forged and obtruded for a truth is intolerable.*) so it is. and therefore so is this your lying Message in my name, which here you deliuer vnto your Catholiks whoe hold conformitie with the Protestants. Finally; what speake yee of the Christians in *Greece* and *Africa* against the *Arrians?* your *Schismaticks* are farr vnlike the one, both in practise and in opinions: and yee your selues too to much resemble the other. Your idle nominatiō of Martyrs and Confessors serueth not your turne at this time. In a word; in that you remēber, & commend againe your Traiterous crew to the imitation of your Conformitans; it is a token of a short memory, hauing done it so lately; and of much lesse Grace, in doing it still so lewdly.

Legend.

Georg. Fabricius. approbat. Legend. Lipsij.

25. The false Embassador.

By what commaundements of God going to the Hæreticks praiers is forbidden.

HOw Iust cause haue I then to exclame against you (Oh disloyall wretches) how long will yee reiect my authoritie and kick against my commaundements &c.

Or will you violently make me to meane before Iews and Heathen but not before Hereticks. &c. Haue I not said I am a iealous God. &c.

75. *The Lord Christ.*

AND what needeth this? seeing Protestants are no Hæreticks in my sight howsoeuer yee papists account them so, yea, as *worse then heathens and Infidels.* Therefore you manifestly wrong these your fellow Papists that go to their Churches to challenge them in my name, for the breach of that great and maine commaundemét, the abridgement of the whole lawe: viz. *That a man loue me with all his hart, with all his strength, with all his soule.*) or of that particular charge in the ghospell (*to be*) *leeue in heart & also professe beleefe before men* and also (*he which denieth me before men shall be denyed of me in the presence of Angels.* Moreouer

Deut. 6. 5.

Mat. 10. 32. 33.

Luk. 12. 9.

ouer I meãt it of hęreticks as well as of jewes & heathẽs. What then? do they therfore of your Popiſh opinions who goe to Protestant Churches deny me before Hæreticks? that is your owne concluſion and not mine. In a word: I haue ſaid, (*I will not giue my glorie to another.*) I did ſeuerally forbid *my people Iſraell* to *entermedle in Heathniſh rites*: I did interdict them *all ſocietie and conuerſation with Infidels*: I did denounce by myne Apoſtles pen, *That as in heart men are to beleeue to Iuſtification, ſo with mouth they are to confeſſe to Saluation.* But they giue not my glory to another that goe to Proteſtant Churches: yee doo; that adore and worſhip jmages, Croſſes, and crucifixes. The rites of Proteſtants are not heathniſh, but few, and eaſie, and ſignificãt; yours of the Romane Synagogue, are borrowed both from Iewes, and Heathens; (as I haue told you before); and a mightie multitude, both Idle and cumberſome, for nomber and for nature. Their Conuerſation that haue ſociety with Engliſh Proteſtants, is with faithfull Chriſtians: yours that are Romaine Catholicks, is with *Antichriſt* and his adhęrents. Now then I

Eſay. 24. 8. Deut. 7. 5. Exo. 23. 32. Rom. 10. 9.

Chriſt Ieſus calleth not the wauering Romaine catholicks from the Proteſtãt Churches & Companies.

commaund and Charge you all the ſort of you, to ſpeake no more to your fellow Catholicks after this faſhion in my name. For I the Lord the omnipotent Creator haue not thus called them from among the proteſtants. But I exhort and warne them rather, to follow their faith: becauſe it is the faith of truth: that faith alſo to beleeue in heart, that they may be juſtified: and that Faith to Confeſſe with mouth, that they may be ſaued. As for you, you proud fleſh and bloud, neuer caſt vpp an idle and preſumptuous accompt *of merit added vnto merits*; yours, or theirs, or any mans to mine: which will neuer, verely I ſay vnto you, amount to any ſume of Felicitie: mine owne beeing onely, and altogether al-ſufficient to that purpoſe.

The falſe Embaſſador.

26. Schiſmaticks violate the law of nature by going to the Proteſtant Churches.

And what if I had not in ſuch expreſſe wiſe preſcribed your duty doth not the light of reaſon, the Law of nature &c.

Which faileth or falleth in one point of faith be fully guilty of Infidelitie &c.

The

The Lord Chriſt. 26.

NO it doth not teach your Catholicks who are with Proteſtants any ſuch thing: viz. to *cleaue firmly to their Popiſh faith* and Religion; for that is ſtubbernly to perſiſt in error, and to embrace in deed *a ſtrange and falſe faith*, and *irreligious proceedings*. But what one argument bring you to proue that the *lawe of Nature* herein is violated? Are you ſo jmpudent to alleage Propoſitions in my name and bring no proofe at all? or do you goe about to prooue it thus? (*He which breaketh one Commaundement is guiltye of all, and a violater of Charitie: ergo hee which faileth or faulteth in one point of Faith is fully guilty of Infidelitie*: and ſo by conſequent *violateth the lawe of nature*. The firſt aſſerſion I graunt is mine owne in myne Apoſtle; if you vnderſtand it aright. But this latter, thus inferred, is your paradox. For if (he which faileth or faulteth in one point of faith be fullie guilty of jnfidelity, that is, muſt needs be charged and taken for a meer jnfidel: then not onely all hęreticks and you Papiſts; who faile in many poynts of Faith; Iam. 2. 10.

but euen all true Christians, and good Ca-
1 Cor. 13 9. tholicks must be condemned so to: seeing they *all know but in part*; and *prophesie in part*: and so must needs faile in one point of Faith at least, euen that which is hidden from their knowledge whereto they cannot for that cause yeld any manner of assent: no man consenting vnto that which in his knowledge he doth not apprehend at all. And thus ye Condemne by this Paradox all the world; and namely, all Christendome; and your owne Romane Church, for jnfidels: nay; fully guiltye of jnfidelitie: and so there are no beleeuers at all by your doctrine: There is no Church, no Faith, No Truth, no Gospell, no Christ, no God among men. Heere I must tell you also. Though in some sence hee that is fully guiltye of jnfidelitie, that is, that beleeueth no one poynt at all of god or godlines, as he
Tit. 1. 15. ought; *his very minde and Conscience is defiled*: and so the light of reason, and the law of nature is violated in him: Yet those famous and Renowned *Paragons*, among the heathens. *Trismegistus; Pythagoras; Socrates; &c. Cato, Aristides, Scipio*, and many others of that

that ranck, for their great and Admirable learning, profound politick wiſedome, and worthy morall vertues, were neuer-theleſſe verie great lights; and had the light of Naturall reaſon ſhining in them gloriouſly, concerning many ſecular and ciuill affaires, and liued in many things agreeable to the lawe of Nature. How be it, concerning Spirituall and heauenly things, yea, the true knowledge of God *they became vaine in their Imaginations, and their fooliſh hearts were full of Darknes*, and in that might they be ſayd to be fully guilty of jnfidelity; becauſe they knew not God the Father in me his only begotten Sonne *Ieſus Chriſt*. So that, ſome may be fully guilty of jnfidelitye; and yet not violate the law of Nature. Wherfore be not ſo raſh hereafter, I aduiſe you, to proiect your Paradoxes in my name: do not challenge them for partaking with hęreticks that goe to proteſtants: neither ſay any more that your Church, your Faith, your Sacraments, are myne, as ye doe. For I will not acknowledge them: yee doe me jniurie.

Rom. 1. 21.

Iohn. 3. 18. & 16. 8. 9. 10. & 17. 3.

The

The falſe Embaſſador.

27. Hereſie & perſecution purpoſely permitted of God for tryall of mēs hearts.

I Foretold while I conuerſed on earth that hereſies of neceſsitie muſt be for the triall &c.

The Lord Chriſt.

27. True it is, *I foretold of Hæreſies for the tryall of my Saints.* But are ye Romaniſts therefore the vniuerſall Church? No. yee know and allow my ſeruant *Auſten* anſwering the Donatiſts of his time: *Africa non eſt orbis.* Therefore I ſay alſo vnto you: The Synagogue of Rome is not the *vniuerſall Church.* And do Proteſtants and their followers *preferre their owne Imaginations* before it? I tell you, nay; but yee Papiſts doe; and run a maddingafter your owne inuentions and Apoſtaticall Traditions, cloſed and cloſped vp in the boſome of your Pope. What though I forwarned; *that I came not to ſend peace but ſeparation;* (meaning) not that I doe loue, or bring diuiſion and ſtrife among men; but that many, whoſe hearts my ſelfe haue not reformed, are, and wilbe euer ſo bad and obſtinate in their euill opinions and wicked wayes, wilfully diſobeying my Ghoſpell;

Auguſtine.

Luc. 12. 51.

Ghoſpell, that they will gaine ſay and oppoſe their owne parents, *Children*, *Princes*, *Subiects*, *Maiſters*, *Seruants*, *Wiues*, *Huſbands*, *Brethren*, *Kinſfolks*, and *Friends* that profeſſe my name; yea and will raiſe vp bitter *perſecution* againſt them. But I had no meaning to teach Children, or ſeruants or Wiues, or Brethren, or friends, diſobedience and diſloyalty againſt their Parents, theyr Maiſters, their Huſbands, their Brethren, their frinds; much leſſe to foſter treaſons in a ſtate, to raiſe vp mutinies and rebellions, to arme naturall ſubiects againſt their naturall Princes, and to practiſe the ouerthrowe of their Coũtries, for the pretended catholick cauſe. Theſe are diabolicall ſuggeſtions, and actions of Sathan my ſworne Enemie, wherewith yee Romaniſts are too too much acquainted.

The falſe Embaſſador.

28. Diſſembling in religion is abhominable.

ARe yee Chriſtians and think your ſelues excuſed from the precept &c.
Reuealed you are to your owne ſhame and to my griefe. &c.

28. *The Lord Christ.*

DIssimulation and double dealing I hate in euery thing: and in acts of Religion I vtterly abhorre you need not proue it by the Prohibitions in the law; *of wearing a garment of linsey woolsey, ploughing with an Oxe & an Asse, sowing a field with diuers kind of seeds*; or by the parable of *Salomon. He that walketh vprightly walketh safely, or boldly.* But will yee then remember how I cannot but detest your popish equiuocation, and mentall reseruation? which is nothing else but flat lying & hypocrisie. As for those of your popish opinions which conforme themselues vnto the Protestants, herein they must needs offend me, in that they beleeue with you, and professe with them: for I would haue them not only professe as they doe, but also change their Faith: as long as they beleeue the doctrine of your Antichristian Synagogue, me they cannot please. For as they are Christians and know full well that my Commaundement, (*not to hearken vnto a Deceauer,*) belongeth vnto all: so my wil is further, that they should take knowledge, how that

Deut.22 10. 11.

Prou.10.9.

Deut.13.1.

that you Papiſts are the falſe-prophets of theſe times, who compaſſe ſea and land to make one proſelyte, and to draw as many as you can vnto that *new*, *ſtrange*, and *falſe doctrine* of your romiſh faith; vſing all diligence and diabolicall crafts you can, in imitation of the diuell himſelfe the great compaſſer of the earth, either to perſwade, or elſe to enforce them to fall downe and worſhip the whoore, the beaſt, and the falſe prophet, and him only to ſerue; I ſay, euen that new, and ſtrange abhominable Idoll, *the Lord your God the Pope*, of which Title and Blaſphemy ſome of you are now aſhamed. As touching the doctrine of the Proteſtants: ſhew in what one point it is not ancient, and Apoſtolicall that you call it new. They tell you, and haue prooued it oft vnto you; that your Canon & Idoll of the Maſſe, your Carnall preſence, and tranſubſtantiation in the holy Supper: your interdiction of the Cup to the Laitie: your adding of ſalt, and ſpittle, oyle, and creame in the Ceremonie of Baptiſme; and many other points of your beleefe, where neuer heard of in myne Apoſtles times, or in many yeares after. But ye exclame and cry

Iob. 1. 7.

Apoc. 13. 10.

Anne Eudemõ etiã apologi. pro Hen. Garnet. pag. 137. & 138.

Popiſh new doctrines.

out vppon them, *new Doctrine; new Faith; new Ghoſpell*: yet are yee not able to ſay and prooue it of any point thereof: *This is new.* How is it then that you are ſo *malapert* with my Ghoſpell, and the truth of chriſtianitye which they profeſſe, to begin the originall thereof both fooliſhly and falſely, ſlanderouſly, and blaſphemouſly from *Mart. Luther*, and *Iohn Caluin*? Remowned and worthy Inſtruments of my glory they were in their time; and valiant oppugners and expugnators of your Antichriſtian hæreſies: But no firſt *founders*, or *Authors*, of my eternall truth and ghoſpell. Moreouer, *Caluins Idoll?* who? or what is that I pray you? (The Popes Idoll is the Maſſe:) And which are *the Calamities of this preſent tyme* whereof yee prate. The hand of Iuſtice is to remiſſe and ouerſlack vppon you, as appeareth, in that you are ſo bold to ſpeake, and write, and print your paltry Pamphlets, and ſeditious Libels at your pleaſure. Wherfore neuer tel your ſuppoſed Schiſmaticks, that, *They are reuealed to their owne ſhame and to my griefe:*) neither Call vppon them any more to confeſſe your Faith by *a conuerſation pleaſing* you:

Luther. Caluin.

but

but learne your ſelues at length, to profes Syncerely the true faith by a godly life; or I will make it ſhortly knowne to all the world to your owne perpetuall ſhame and horror, that yee are the men who haue greiued and vexed me with your calumnious exclamations againſt my Saints, and jdolatrous abhominations againſt my ſelfe.

The falſe Embaſſador. 29.

ADmit that neither reaſon nor rule of conſcience ſuggeſted vnto you: nor that I expreſly exacted of you ſuch firme confeſſion of faith: yet ought not the authoritie of my Church, &c. Schiſmaticks contemne the authoritie of the Church.

Nor to my Vicar on earth &c. The declaration of my generall Councell at Trent &c.

The Lord Chriſt. 29.

WHat a doe is here? will ye neuer giue ouer railing, and ſlaunder? how long ſhall I ſuffer you? Oh yee diſobedient and jmpudent *Generation*? I tell you againe: your *Church*, your *Prieſts*, your *Vicar*, your *Councell at Trent*, are none of mine: I renounce you all: your Church, for

the Synagogue of Sathan : your priests, for the ministers of *Beliall* : your Vicar, for a deceaver, an idolater, a grand false Prophet, as *Balaam*: your councell at Trent, for a private Conventicle of Popish Prelats and Priests of your owne faction. Foolishly then and ridiculously doe you charge your Schismaticks of contempt of *my Church, my Spouses voyce* and admonition ; Madly doe you censure them for *worse then Heathens and Infidels*; and divelishly do you accurse them all. It is indeed *as sacrilegious as Idolatry* to obay your Church ; to enter *your hæreticall Conuenticles* ; to giue external consent to *your detestable rites*. But to frequent the service of the Protestant Churches, the Ecclesiasticall assemblies of my true Saints, is so well pleasing vnto me ; that had these harkned vnto your Priests who called them there-from, I should haue held it grieuous sacriledge by consent betweene them both ; had they refrayned, and refused the pardon of life vpon so godly a condition ; (viz:) to communicate with my Church of *England* : I should haue found them guilty of their own bloud; as now I doe these Priests. I had a godly

Bishop

Biſhop that gaue them a godly rule, if they had had the grace to haue kept it. *Cauſa non pœna facit Martyrem*, the cauſe not the puniſhment maketh the Martyr: And my ſelfe haue pronounced them bleſſed that ſuffer, But, *propter Iuſtitiam*, in a righteous cauſe, or for righteouſnes ſake. But tell mee now: how farr vnlike herein were theſe your Papiſts to the Prieſts of *Baall*, that cut and launced their bodies? and thoſe phantaſticall *Santons* or *Hagies*, (as they call them) among the Turks and Moores, that diſoculate, and wound, and even kill themſelues in the madnes of their Superſtition? Alſo, I know, I know: your Pope (not my Vicar) is after a faſhion ſo *ſolicitous for ſoules* that hee ſpareth neither care nor coſt; yet not to ſaue them, but to deſtroy and murther them: ſo that hee moſt aptly reſembleth even Sathan himſelfe, the great compaſſer of the Earth: as his jeſuitical vaſals alſo doe thoſe their famous Prædeceſſors, the Phariſees; *that compaſſed both Sea and Land to make one Proſelyte*, and having made him, transforme him two-fold more the child of Hell then they themſelues are. What doe I? or what ſhould any of my ſervants

Augus. Ducitio. ep. 61. Idem. ad. Feſtum. ep 167.

Mat. 5. 10. *Addidit mag. nam diſcretionem quæ vera Sacrilegio pietas Secernatur. Aug. cont. ep. Permeniani. lib. 1.*

1. Reg. 18. 28. *Santons. Hagies.*

Mat. 23. 15.

uants respect, what your Tridentine assembly decreed against them? They were blinded *Hæreticks* themselues; and they had all and every one the marke of the beast in their foreheads. As for their *Anathema*: *The curse that is causeles shall not come*; for of my faithfull Protestants I still pronounce: *Blessed is he that blesseth them, and cursed be he that curseth them.*

Prov. 26. 2.

30. The false Embassador.

Hæreticks how precisely to be shunned.

BEsides that principall præcept of louing God aboue all, &c. If you will but a little looke about you, ye shall find that I haue yet left you another commandement, &c. Well then, whose spirit but mine inspired and established as a perpetuall obseruation to the worlds end, that Hæreticks, &c.

30. *The Lord Christ.*

WHat an idle Expostulatiõ is this? for it shall bee graunted vnto you *that Hæreticks should be vtterly auoyded*, as such and such whom you haue alleadged and described

deſcribed truely out of the ſcriptures. But that the Proteſtants are the Hæreticks, and you the true Catholicks ſhall not be graunted: So that yee haue impertinently abuſed the ſcriptures. Wherefore ſpeake no more preſumptuouſly, let not arrogancy proceed out of your mouth. Not they that come to Proteſtants, but rather yee, that hold and hang with Papiſts, *participate with Infidels; haue fellowſhip with Beliall*, and *the cup of Deuils; are in darkenes; Ioyne with Lucifer; come to the ſolemnitie of Babylon;* make a bargaine *with hell*, and *with accurſed Death;* and that not ſo much for feare of any worldly loſſe or croſſe; *as for affection to your ſinne.* Therefore I counſell you, repent and turne you, from your abhominations: elſe I will come againſt you ſhortly, and giue you your portion with the whore, the beaſt, the falſe-prophet, and the Dragon, whome you ſerue: in the lake that burneth with fier and Brimſtone: *the ſame is the ſecond death.*

31. Schiſmaticks are infected with hereſy and not with pure ſchiſme only.

The falſe Embaſſador.

SHal *they then which profeſſe Hæreſie with Hæreticks be found cleare &c.*

The Lord Christ.

31. NOw the Schismaticks are infected with Heresie: and of this you haue chalenged them long agoe. But thus you seeth and boyle your coleworts ouer, and againe, thus for lack of matter you fill an Idle and vngodly message full of vaine and wicked words, charging, and challenging, thundring and thretning, and drawing, as much as in you lieth, poore and distracted seely soules into desperation of my mercie for entring into the rightway. Thus did your father the Deuill deale with my seruant M. *Luther* when I began to call him first from your Pauilions. For hee would needs perswade him that he shoud bee damned in the Protestant profession, becausse he had byn once a popish Priest, had sayd Mass, had turned the *Eucharisticall* bread into my body, and done such other like feats of your superstition; and now was revolted from it. How absurdly and how impudently do you compare my truebeleeuers in *England* to the *Canaanitish* infidels? but that you haue a Custome to abuse my word, and to misapply the

Luther *de Missa priuata*

the scriptures. I will surely punish you for this thing. What *fire*, or *flame*, or *Sea-surges*, or *pitch* is this you prate of? do not I know, yee erre, not knowing what you say? But let me see how learnedly and diuinely you prooue your supposed Schismaticks to bee Hęreticks. Your learning is to say, and not to prooue. Your diuinitie was neuer founded on my word, but fashioned and framed in your owne forge. For what are the Hæresies wherewith they are infected? forsooth (*euery one almost* (*rarer is he then a white Crowe who doth it not*) *either cancelleth fasting daies by his owne Authoritie, or dispenseth with meats prohibited as often as he list; or doubteth of some Article of Faith, if not of all.* What? do they cancell fasting daies? and which I pray you? I say, those onely of your popish institution. And how? jn that they fast not after your popish fashion. I wisse, a very great offence. *I but of their owne Authoritie they doe it.* No: They haue the Authoritie of the Lawfull Magistrate to beare thē out. *They dispence with meats prohibited as often as they list*) By the law of my eternall Ghospell ther are no meats prohibited. For doth not my Apostle

1.Tim.4.4.5. tell you? *that euery Creature of God is good, and nothing ought to be refused if it be receaued with thanksgiuing; for it is sanctified by the word of God and prayer.* If then, (*not as often as they list*, that is your calumny:) but as often as necessity requireth, and as they may without publique scandal or offence, they make no difference of meats; but vse them all without scruple of Conscience put betweene this and that: Oh sure, it is a greeuous crime. It is indeed, amõg your superstitious orders: but not among my holy Saints; who haue learned, that this your prohibition of meats pro-
1.Tim.4.1. ceedeth from the spirit of Error; and is a doctrine of Deuils. Are these your *Hæreses*? to cancell Popish fasting dais, & eat of meats prohibited by the Church of Rome? But I say: these are actions crossing the *Hæreticall* doctrine of your Antichristian Canons: they are no heresies. Besides, to *doubt of this or that Article of faith*, yea, *of all the Articles of your faith*; call you this infection of *Hæreses*? But I say: to dissent from the moderne faith and doctrine of the Romane Church, and stoutly to maintaine the contrary, is not Heresie in my sight: much lesse onely to doubt

of

of any, or of all the articles thereof. For firſt, as many of thé as are different from the Proteſtant profeſſion, they are the erroneous articles of a falſe Church, a ſynagogue and conventicle jnfected with many hęreſies. Againe, if they were all granted to be true; yet ſeeing all Hęreſie is a confirmed and ſetled error: and whoſoever doubteth is ever ſtammering as yet, vnſetled, and vnreſolved, becauſe he doubteth: therefore hee that doubteth of whatſoever poynts, cannot bee ſayd fitly & properly, either to be well affected to the truth, or to be jnfected with hęreſie. why? becauſe hee ſtandeth jndifferent, and jrreſolute; though declining from the one; yet not as yet embracing, or jndeed, jnfected with the other. Nevertheleſſe, let it now be yeilded vnto you: that they who are not perfect Hęreticks; yet may be jnfected with hæreſies, or hęreticall opinions: tell mee, what, and which they be, whereof you challenge theſe your Schiſmaticks? You ſay: *One improoueth Confeſſion; another Purgatory; this man inuocation of Saints, or vſe of Images; that man prayers for the dead; or the office in Latine*; doubtles, a very greevous accuſation;

Hæreſis error confirmatus. See Aug. cont. Creſcō. Gram.

and miraculous poynts of *Hæresie*. But will you neuer learne? that, your *Auricular* confession *in a Corner*: your *Pagan* purgatory in an *vnknowne world*: your *præsumtuous* jnvocatiõ of Saints, vnder *colour of humility*: your *Idolatrous vse* of jmages: your *idle* prayers for the dead *at rest*: your Latine office, and seruice in an *vnknowne tongue*: I, euen I my selfe, haue ever jmprooued, repooued, and condemned? So haue I also them, that *suppose Antichrist shall be* one singular *person*, and not a succession of many; because they directly oppose my holy Revelation therein. Yet to suppose and belieue as I haue reuealed it to my servant *Iohn*, you will needs jmpute it for an infection of hæresie. Moreouer, you are not content with me, the true and onely *head of the Church* which is *my body*; and the presence of my grace and power, whereof I spake when I sayd, *Behold I am with you to the end of the world*: But except there be acknowledged one visible, and ministeriall Head; that your *Pope* (forsooth) may be the man: and tirannize ouer the consciences of my people; the very Antichrist *sitting in the Temple of God; and aduancing himselfe aboue all that*

Apoc. 17. 18. *alibiq.*

Ephe 4. 15.

Mat. 28. 20.

2. Thes. 2. 4.

is

is called God : it muſt bee hæreſie with you. But, come yee now, and reaſon with me of theſe poynts, if ye be able ; if it bee poſſible that ye can bring any other Arguments then haue byn brought, and anſwered already by my ſervants : or elſe becauſe ye are not able, I jmpoſe you ſilence, and charge you henceforth to ſet a broche no more lyes, and forgeries in my name. For if yee doe ; I will call you to accompt at my dreadfull day of Iudgement when ye ſhall not eſcape. The *Councels* of my primitiue Church are of good and great authority in their kind ; but not of the greateſt ; not any of thē æquall to my *Euangeliſts* : your *decrees Eccleſiaſticall* of farr leſſ ; as contayning in them many Cannons both erroneous, ridiculous, and blaſphemous. The gates of Hell cannot prevaile againſt my Church ; for I haue grounded it vppon *a Rock*, that is, *my ſelfe*. But your Church is not my Rock ; as well appeareth : for the gates of hell haue already preuailed againſt it ; and it hath loſt *the ſpirit of truth*, *the promiſe of my Father* ; yea, the faithfull Citie, *whoſe faith was famous ſometimes in all the world* : is become an harlot, like *Samaria*, and

4. Your *Gregor.* was too bold ſo to compare them.

1. Cor. 10. 4.

Iohn. 14. ver. 16. 26.

Rom. 1. 8.

and *Ierusalem* long agoe: and she hath playd the harlot with all her neighbour Princes, whom shee could intice. Therefore they doe well, and follow the truth in righteousnes, that call in question the authority of many Councels and assemblies of men; that detract from your Ecclesiastical decrees and decretals: that, not onely feare, but beleeue, and find; and report abroad; not, that I haue not fulfilled my promise, for I haue; *and haue sent my Spirit of truth the Comforter* vnto my chosen, which shall lead them into all truth: but, that the same my spirit hath beene by you, your Prælats, and your false-teachers diuersly abused, and despited; so that it hath byn pressed, and as it were compelled to forsake you, and depart from you many yeares agoe. Cease ye then to cast your filthie hæresies vppon my Saints: or to call them backe into your stewes; whome I haue caused to come, and joyne, and dwell with them in my holie house. Els: thou *Babylonish* harlot; woe, wo, vnto thee? Ah, how shall I punish thee in the end? how shall I be avenged of thee? seeing thou dost all these things of an impudent whoorish woman.

Act. 2. 1, &c.

The

The falſe Embaſſador. 32.

WHence all this? not becauſe the longer yee liue &c. *By neuer talking with Prieſts, not conferring of matters touching the Spirit, by being loden &c. As in domeſticall Adders and in their familiarity, as in Cocatrice eyes &c.*

By what meanes Schiſmaticks grow to be Hæreticks.

Flee Babilon, flee Chore, flee Sodome, flee from the aduerſarye campe in tyme. &c.

The Lord Chriſt. 32.

HEre againe, as els where, and almoſt euery where in this falſe Embaſſage, you diue into the Conſciences of your brethren: and you can tell them, without me, yet very boldly in my name, that they begin to loth your religion, for checking of their humor. For you challenge them that *feare of aduerſity; loue of the world; neuer talking with your Prieſts; nor conferring of matters touching the ſpirit; and the load of ſecret ſins;* haue jnduced them to depart from among you. Thus you raile vpon them; exclaime; expoſtulate; advize; and commaund them in my name; reſtles as you are. You rayle vpon them *as poſſeſſed of ſenſuall, carnall, and*

worldly affections. lying open to the enemy, destitute of my grace and protection, made a prey to the roaring Lyon, conuersing among hæreticks, becomming like them in conditions, quickly delighting in their sutable doctrine. To which they can easily answere if they bee wise, that thus haue you deciphered your own selues, ye Runnagates: who have forsaken a good and pleasant land, to converse among your Romane Hæreticks: and so are made like vnto them in evill and vngodly conditions: disloyall to your Prince and country; having first conformed your selues to their damnable doctrine. Therefore you are, as you say of them *Sensual, carnal, & worldly affectionated, lying ope to the Enemy, destitute of the Sauiour's grace and protection, and made a prey to the roaring Lyon.* You exclame: *poyson, poyson lurketh in their company*; meaning the Protestants, you should haue ment your selues, *as in domesticall Adders, aud in their familiaritie as in Cockatrices or Basilisks eyes.* Thus doe you plainly shew that Adders poyson is in your lips; and vnder your tongue lurketh vngodlines and vanity. You expostulate: *What though they be not conquered at the first? what though the Argu-*

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ments of Proteſtants be but weake & fooliſh? yet that they may in time be perſwaded & ouercõe by them. So they may indeed; for thoſe Arguments, as weake and fooliſh as they are, yet you do find them *Gordian* knots, and like *the Trumpets* of the Prieſts of the Lord of Hoaſtes, *at the blaſt whereof the wals of Ieri-co fell downe*: yea, like *ſtones in dauids bag*; whereof ſome one, or other, when the meaſure of your wickednes is filled vp, ſhall ſtick ſo faſt in the forehead of *your Pope, the great Goliah*, that he ſhall fall groueling to the ground, and neuer be able to riſe againe. Then ſhall you find thoſe Arguments, which now are *but drops of Raine*, to fall vpon you as a ſtorme; as haileſtones, and Coles of fier. For ſure it is, as *my word is like the ſnow and rayne which commeth downe from heauen, and watereth the Earth, that it may bud and bring forth, ſeed vnto the ſower, and bread vnto him that eateth; ſo the earth that drinketh in the rayne which falleth oft vppon it, & bringeth forth nothing but bryers and thornes, is neer vnto Curſing, whoſe end is to be burned.* Your vnſavoury compariſons of the *ſmale worme*, and *contemptible Iuye*, are more agreeable

Ioſue.6.20. 1.Sam.17.49. Eſay.55.10. Heb.6.7.8.

vnto your ſelues; Such eating vermins are your Ieſuits, that neble at my goodly vyne: ſuch *claſping Iuye*, ſucking out the ſap of this my noble Plant, and Tree; which in my Paradiſe of England myne owne right hand hath *Planted, hedged, and defenced*. Therefore; as you counſell and commaund them in my name, ſo do I: with this onely difference: that not the Proteſtants, but you and your Church are in mine accompt the *Hæreticks*; the *Babylon*; the *Korahs companie*; and the *Sodome*:) And I would haue both them and you to know; that as I am the mightie God, and Sauiour of the world: ſo that all my counſels are commaunds. Among your ſelues, the ſonnes of men, yee haue a Rule; and men of wiſedome haue great regard vnto it. *Potentiores cum rogant, iubent.* And can you then imagine, that whatſoeuer I aduize, muſt not carrie with it the force of a Commaund? This then I ſay, and commaund vnto your *Schiſmaticks*; *diſſembling papiſts*; *falſe-hearted catholicks*, *Hypocrits*, *weaklings*, *Newters*, (terme them what yee will; be they as they are,) to whome you haue directed this Embaſſage. *Beware of Dogs*: *beware of*

Phil. 3, 1.

euill

euill workers. beware of the Conciſion. Flee the felowſhip of Romane Hæreticks; be not jnfected with the leuen of their Doctrine; *goe out of Babell;* come out from amõg them; *be yee ſeparated, and touch no vncleane thing:* no Idols; no ſhrines, no reliques, no wafer-gods: or the like: & I will receaue you. Yf ye will not periſh in the error of *Balaam*; and the gaine-ſaying of *Korah*; if yee will come from Antichriſt, and his Adherents, myne Aduerſaries camp, and dwell among my Choſen, if yee will loue me, embrace and learne my true religion, which they profes, *I wilbe a Father vnto you, and yee ſhalbe my Sonnes and Daughters.* I am the Lord Almighty. 2. Cor. 6. 17. 18.

The Lords Concluſion.

HEtherto, yee wicked Impes of antichriſt, I haue vouchſafed to lay abroad your folly, and jmpiety in your owne vaine; and even in mine owne words to controwle, and Counter-mand your falſe Embaſſage, and blaſphemous Meſſage; which you haue divulged as from my ſelfe.

To the end that all the world may know how greatly I deteſt, how deeply I abhorr your whooriſh, and even deviliſh impudency; to abuſe my perſon, and breath out blaſphemies in my ſacred name. Now, becauſe I ſee you reele, and tumble backe againe into your former accuſations, of obſtinacy, and ingratitude to God; of impugning the Catholick Faith: of greiouſly abuſing God: and in all the reſt of your declamation, onely reaſon with them, how they can excuſe themſelues from this your imputation of joyning with my true profeſſors; alleadging many colours, pretenſes, and excuſes (as ye ſuppoſe) of this their fact: whether they be guilty, or no; they are in this poynt wiſe, and able, and old enough, let them anſwere for themſelues. If they anſwere you ſyncerely, that the loue of truth hath drawne them hereunto, never blame them any more. For mine Apoſtle by my ſpirit hath commanded. *Try all, keepe the good.* Another; *Trie the Spirits, whether they be of God or no.* Prouided alwayes that they be *not euer learning, and neuer come to the knowledge of the Truth.* But if they do indeed, as you

§. 3. 34. 35. 36. &c.

1 Theſ. 5. 21. 1. Ioh. 4. 1.

2. Tim. 3. 7

you haue layd the load vpon their conſciences, diſſemble only, (tell a time ſhall ſerue to vnmaſke themſelues) with me their God & Lord: & with the world. Alas, alas, are they ſuch fooles to walke in Darkenes in my ſight? For *the Darknes is no Darkenes to me,* Pſal. 139. 11. *the Darkenes and light to me are both alike.* But: let them anſwere for themſelues, becauſe yee doe prouoke them: and I wilbe the Arbitrator betweene you both. For I will ſurely Iudge both them, and you, and all the world, at mine illuſtrious Apparition in the Clouds: *when I ſhall come with Thouſands of my Saints;* and I will giue ſentence *againſt all men;* and will take vengeance, and rebuke *all the vngodly* among them, *of all their wicked deeds which* they haue vngodly committed; *and of all their cruell ſpeakings,* which wicked ſinners haue ſpoken againſt me. Iu. ep. verſ. 14 15.

FINIS.

Ignatius epist. ad Philadel. Ἀδελφοί, μὴ πλανᾶσθε, εἴτις χωρίζοιτι ἀπὸ τῆς ἀληθείας ἀκολουθεῖ, βασιλείαν θεοῦ οὐ κληρονομήσει· καὶ εἴτις ὐκ ἀφίσεται τῆ Ψευδολόγῳ κήρυκος, εἰς γέενναν καταακριθήσεται· ὅτε γὰρ ἐυσεβῶν ἀφίσασθαι χρή, ὅτε δὲ δυσσεβέσι συγκεῖσθαι δεῖ.

Brethren, be not deceiued: if any man follow him that deuideth him-ſelfe from the truth he ſhall not inherit the Kingdome of God. And yf any man withdraw not himſelfe from a falſe teaching or a lying Preacher, he ſhall be condemned into Hell. For neither ought we to depart from the godly, neither to haue conuerſation with the vngodly.